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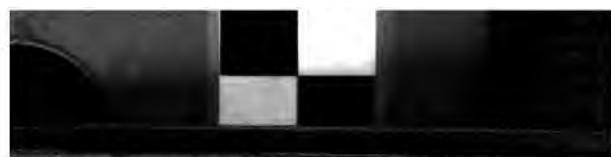
—
Homō sum, humani nihil à me alienum puto
—

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THE OCEANIC LANGUAGES

THEIR GRAMMATICAL STRUCTURE,
VOCABULARY, AND ORIGIN

By D. MACDONALD, D.D.

OF THE NEW HEBRIDES MISSION.
MEMBER OF THE SOCIÉTÉ D'ETHNOGRAPHIE, PARIS.



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PREFACE

THIS work contains a Grammar and complete Dictionary of the language of Efate, New Hebrides, which is a typical specimen of the Oceanic languages which are spoken by fifty millions, or one-thirtieth, of the human race in islands of the Indian and Pacific Oceans, extending over two hundred degrees of longitude.

It contains also a Comparative Grammar, and, to a sufficient extent, a Comparative Vocabulary of these languages, together with the evidence of their Arabian origin; thus adding these fifty millions to those previously known as Semitic speakers, as, one hundred years ago, the many millions (now 219,725,509) in India were, by similar evidence, added to those previously known as Aryan (European) speakers.

It is a unique unveiling of the linguistic, mental, religious and moral life, social organization, and pre-historic antecedents of the existing Oceanic 'savages', or 'primitive' man.

To those engaged in the study of man, Anthropologists and Ethnologists, more especially to students of Linguistic science, Orientalists, and Semitic scholars, the work should prove a welcome, and even, it may be said, an indispensable aid. To all living and working among these fifty millions

of people, missionaries, Government officials, and commercial men, it should be of practical use as helping to that thorough knowledge of the speech and character of the natives which means the power of dealing sympathetically and wisely with them to the advantage of all concerned. This last consideration, the author specially commends to the various Governments that now have possessions, and so have taken up 'the white man's burden' in Oceania—France, Germany, Holland, United States of America, as well as our own United Kingdom and her great self-governing Dependencies in Australasia.

The work should be very valuable among other things as a basis for further investigations all over the Oceanic World.

D. MACDONALD.

LONDON,
Oct. 31, 1907.



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INTRODUCTION

How the present writer was led to take up and prosecute for the last thirty-five years the studies of which the following work is the result may be briefly stated. Sent from Melbourne as a missionary of the Presbyterian Church of Victoria to the New Hebrides, and settled at Havannah Harbour, Efate, in the year 1872, it became his duty to study and acquire the speech of the natives, and to get a thorough knowledge of their mental life, religion and social organization. As these people, like the other New Hebrideans, were cannibal savages, without a written language, and inclined to be unfriendly, this was found to be no easy task. When, in the first years, they were suspicious and would give no help, or decreed a boycott as they sometimes did, there was still one resource open. One could study other Island languages reduced to writing by previous missionaries, and known to be of the same stock, as, e.g. the Aneityumese or Fijian or other Melanesian dialect; the Polynesian, as the Samoan, Maori, and Hawaiian; and going still further afield, the Malayan, and the Malagasy: and it was found that all these threw great light upon the Efatese, and that the Efatese, once, after long years, acquired so that one could think in it, and speak and write it as if it were one's native tongue, threw great light upon them. But still there was something wanting for a complete and satisfactory knowledge. These far-extended Oceanic languages, sprung from the abysm

of prehistoric time, were manifestly and admittedly of one stock or origin. What then was that origin? The answer to this question is included in the following pages from which may be seen how great a light it throws upon the grammar and structure, and vocabulary of the Efatese, and of each and all of the other Oceanic languages.

In the sketch-map of the Indian and Pacific Oceans the red tint is not intended to show an exact boundary in Formosa, nor to indicate any view as to the language of the Maldives: and the white spot on the east end of New Guinea is merely to indicate that in that quarter there is apparently some non-Oceanic linguistic element. In the map of the New Hebrides the dotted line is not an exact boundary in Epi. It should be observed that the New Hebrideans are all Melanesian speakers with the exception of a few people on the east of Mai, and those of the villages of Meli and Fila, and of the islets of Futuna and Aniwa, who are Polynesian speakers. All the Efatese speakers have now embraced Christianity. The Efatese New Testament was printed in Melbourne by the British and Foreign Bible Society in 1889, and the Nguna-Efate Old Testament is now being printed by the same great society in London. Other translations of the whole or of part of the Scriptures have been printed in twenty-six different languages or dialects from Aneityum to Santo. Efate is to be the seat of government under the new Anglo-French Convention respecting the New Hebrides. Commercially and linguistically as well as geographically (see the map), it is the central island of the group, and no better standpoint could be chosen from which to study the languages in the other islands that extend from it southwards and northwards. And perhaps no better could be chosen from which to make such a study of the languages of the whole Oceanic family—Melanesian, Polynesian, Malayan, and Malagasy—

than that of which the result is set forth as briefly as possible in the following pages.

The Efatese, with the other New Hebrideans, are a truly primitive people, typical cannibal savages. These people, in accordance with the geographical position of the group, at the end of a long chain of islands extending from the Malay Archipelago, have for ages been completely isolated, cut off from the civilized world, and thus have lived out their linguistic, religious, and social life. The Polynesians, whose dialects are less numerous and differentiated, are more recent comers into the Pacific than the Melanesians. The Malaysians and Malagasy, especially the former, have always been more in touch with the civilized world. Of the considerable number of Sanskrit words introduced into the Malayan, probably about the beginning of the Christian era, not a trace is to be found in the Efatese. And of the Mongol element of blood in Malaysia, not a trace is discoverable among the Efatese people. If it be asked in what millennium B. C. the forefathers of the Oceanic-speaking race passed from the Semitic area (see the map) into and settled in the Oceanic world, the question must remain unanswered till Orientalists who are experts in the history of the development of the Semitic race within that area can give the necessary information. Meantime two facts can be given from the Oceanic side which may help towards the settlement of the question. The one is that at the time of that migration the Semitic languages had already attained to their fullest peculiar inflectional development: see, for instance, in Chap. III. *d*, and in the Dictionary and Index, the words *mataku*, to fear; *tili*, or *tuli*, to tell; and *toko*, to sit, abide, in Efate (Melanesian), Samoan (Polynesian), Malay, and Malagasy. This is certain, though the Semitic speech of these migrants may even then already have passed through a subsequent development

towards becoming a vulgar dialect or patois. The other is that at the time that oversea migration took place, southwards and eastwards, to Madagascar and Malaysia, the Semites were sufficiently advanced to have ocean-going commerce and vessels capable of making long sea voyages. The names by which those early voyagers called, for instance, their vessels, masts, and oars, and by which their descendants, the Efatese (Mel.), Tahitians (Po.), Malays, and Malagasy, still call them, are the names by which they were first called in Arabia and by which they are called there to this day: see the Dictionary under the words *rarua*, *some*, *tere*, *uose*, and *balu-sa*, and the Index for these words. These ancient navigators also had all the same name for 'sail', for which see *lai*, Dictionary and Index.

Probably among primitive peoples no better standpoint could be chosen than Efate from which to make a study of the religion and social organization of existing savages. In connexion with what here follows may be consulted two papers by the present writer read before the anthropological section of the Australasian Association for the Advancement of Science, the one (consisting of answers to a list of questions) entitled 'Efate, New Hebrides', at the Hobart Session, 1892, the other 'The Mythology of the Efatese', at the Sydney Session, 1898. The Efatese cannibal savages were a very religious people. Their deities were spirits, some of unknown origin as *uota*,¹ who was known and worshipped by all the Efatese, and *li rapa* (goddess of famine), worshipped and known only by some of them. All the deities of this kind were represented by stones or rocks—as in early Arabia—which we may call their idols, and known by the general names *fatutabu* and *atatabu*. The spirits whose origin was known were the

¹ See this word in other connexions on pp. xi, xiii, and see the Dictionary and Index.

spirits of their ancestors, or deceased men, and properly called *atamate*. See also *atua* and *supe*. Names of acts of worship are *fira*, *taro-s*, to pray; *ta bituatua*, to speak (one's wishes) while making an offering; *taumafa*, to invoke while making an offering or sacrifice; *bisa taumafa*, to vow to make an offering or sacrifice; *bali*, to fast: see also *naleouan*, *belaki*, *tamate*, *mala* (Tahiti *marae*). The religious authority in every community was called *nata-mole tabu*: see *tabu* (English *taboo*), prohibited, then sacred, consecrated, holy. He was as the prophet or seer or holy man of early Arabia. See also *arifon*, and *koro*, *kita*, *lume*. A 'familiar spirit' was in some places called *tobu*. There were evil spirits greatly feared; see, e.g. *libo*, *subua*, *suru-oli*. For the names of the spirits who examine every soul immediately after death at the entrance of Hades, and inflict dreadful punishment on those found wanting, see *seritau*, *maseasi*, *faus*, and especially *māki* (for the same in Arabia). For the names of Hades or the Under-world, see *magapoapo* and the six words following it, and *bokas*, *ebua*, *buariri*, *liboki*, *rales*, and *tūk*. See all the preceding and following words in thick type in both Dictionary and Index.

As to social organization the Efate people lived in small communities called *launa*, each occupying a certain territory or district. Each *launa* was independent, and comprised (n)*afti*, slaves; (n)*atatoko*, native-born freemen; (na)*manaki*, sojourners (admitted from other *launa*); and the civil and religious heads, (na)*uota*, and *nata-mole tabu*. Underlying this was a certain organization according to which every one of the people of every *launa*, without exception, belonged by birth to one or other of certain *kina*. Such *kina* are found among savages elsewhere, and called by Mr. Andrew Lang 'totem kins'.¹ In Efate these

¹ *Social Origins*, by Andrew Lang, and *Primal Love*, by J. J. Atkinson, 1903.

kins are (1) by descent in the female line, that is, each person born belongs to the kin of the mother, and the whole kin is necessarily descended from one original mother, and comprised at first only her and the children she had borne; and (2) with exogamy,¹ that is, intermarriage between males and females of the same kin is prohibited as incestuous. Each kin has a totem name, the name of some plant or animal: thus in Efate we have, for example, the *naui* (yam) kin, the *naniu* (coco-nut) kin, the *namkatu* (a kind of yam) kin, the *uit* (a certain fish) kin, the *karau* (a shellfish) kin. The word for kin is *felak* (also *kainaga*, and *mitarau*); thus *nafelak naui*, the yam kin, and so with all the other kins. Now the word *felak*² (see *ɓala*) points back to the original mother (*ɓila*) of the kin consisting at first of her and her children; *kainaga* to the time when the kin consisted of her and her children all living and *eating* together; and *mitarau* to the fact that the kin or kindred *branched* out from one source. As marriage was at first rightly prohibited as incestuous between the direct male and female children of the original mother, so, and this is strange to us, the prohibition has remained binding for the same reason ever since upon all males and females however remotely descended from her *in the female line*. Thus we have the totem kin with descent in the female line and exogamy. As to how these kins originally got their totem names, the personal name of the original mother, e.g. of the *naui* kin, most probably was *li naui*, and so with all the other kins. Among the Efatese there was nothing religious about these totem names, or the plants and animals denoted by them: and this is in accordance

¹ *Social Origins*, &c., p. 159, &c.

² As in Early Arabia; see *Kinship and Marriage in Early Arabia*, by W. Robertson Smith, new ed., 1903, pp. 37 sqq., 175.

with the statement of Mr. Andrew Lang that 'totems [in other parts of the world] probably in origin had nothing really religious about them'.¹

Along with and underlying the totem kin, which excluded the husband and father, was the Family which included him as its head. As marriage was by purchase of the wife, she called her husband *uota*,² lord, *ana uota*, her lord. If a man purchased additional wives, they were called *ruḃa*, and he was of course the *uota*, lord and owner of every one of them. But for the most part monogamy prevailed among the Efatese, the family consisting of husband and wife, or father and mother, with their children. This among the Efatese savages was the normal family, one man and one woman united in marriage, with their children. Polygamy, though not prohibited, was abnormal, and therefore one great, perhaps the greatest, cause of the incessant feuds and bloodshed among these savages. In the normal family, marriage between certain members of it who were necessarily of different totem kins—and therefore inter-marriageable by the totem kin rule—was, and has ever continued, prohibited as incestuous; and this idea of incest prohibited by religious sanction, first in the family and then also in the totem kin, cannot be otherwise accounted for than as having existed from the beginning owing to the constitution of man as distinct from that of not-man, or brute. For the names or terms of family relationship see *uota*, *ḡuruni*; *ab'* or *afa*, or *tama*, *tama*; *ḃile*, or *ḃila*, *raita*, *ere*, *susu*; *natu*, *nati*, *nani*, *nai* (see *ani*); *tai*, *ḃalu*, *kore*, or *ḡore*; *atena*, *tobu*; *ālo*, maternal uncle; *mō*, *buruma*; *taku*, *tauien*, or *tawien*, and *tua*,

¹ *Op. cit.*, p. 136.

² For this same word so used in ancient Arabia, see Robertson Smith, *op. cit.*, pp. 92 sq.

&c. The word *mo* denotes father-in-law, mother-in-law, and son-in-law. For the words which denote how a mother-in-law avoided and concealed herself from her son-in-law, see *lako*, *guku*: when she happened to find herself where he could see her, she crouched, covering her face and bosom until she got beyond the reach of his vision. This could not have been due to the totem kin, and must have been due to the normal, or primitive family: for by the totem kin rule mother-in-law and son-in-law were inter-marriageable as being necessarily of different totem kins; and the rule that such a union was deemed so incestuous as to be impossible must therefore have arisen, not with the totem-kin, but prior to it, in the normal or primitive family.

First, then, there was the normal or primitive family. After that arose polygamy, and the wife and mother's totem kin—a kind of guild from which the husband and father was excluded, but by which he neither was nor could be excluded from his natural kin or blood relationship with his children. This is contrary to Mr. McLennan's primitive promiscuity hypothesis,¹ which Professor Robertson Smith in his work, above cited, has laboured, with much learning, but with conspicuous unsuccess, to apply in the Semitic field.

In the Efatese verbs in the following work, except in the Index, the formative ending *t* is preceded by a hyphen, thus, e. g. p. 218, *luku-ti*, and *luku-taki*, and in every such case the final *i* of the former and *ki* of the latter are the transitive particles, and the words might have been written *luku-t i*, *luku-ta ki*; see Chap. IV, and for the phonetic variations of the *-t* Chap. II. The *na* after substantives, as,

¹ For one criticism of which see *The Primitive Family in its Origin and Development*, by C. N. Starcke, 2nd ed., 1896. International Scientific Series.

e. g. *aru na*, p. 110, is the nominal suffix (genitive) pronoun third person; and the same *na* (or *a*, or *n*, or *nia*, or *sa*) after verbs, e. g. *mesau na*, p. 241, *banako sa*, *banak ia*, *banako n*, p. 129, is the verbal suffix (acc.) pronoun third person: see Chap. V.

This introduction must not be concluded without expressing thanks to the Government of the Commonwealth of Australia for defraying the expense of the publication of the present work.

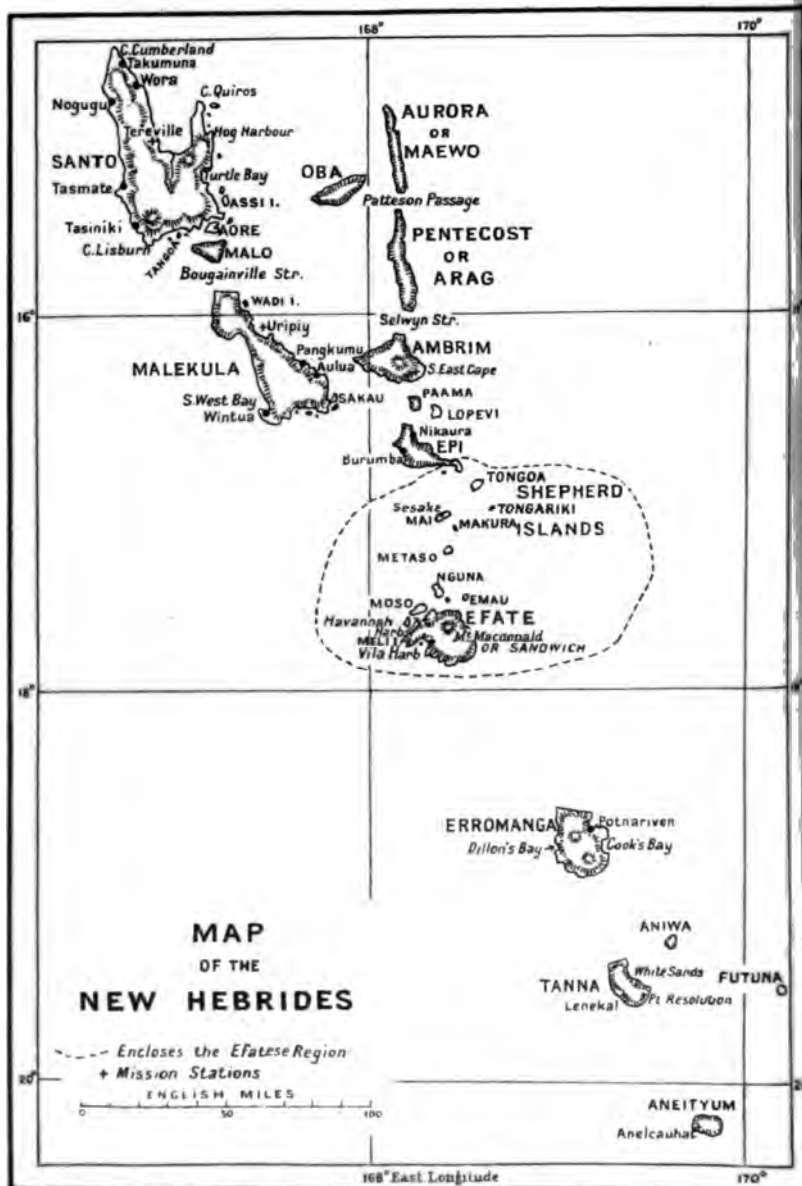
NOTE.—On p. 9, *k'(hw)* should be *k'(kw)*; and omit *balo-ni* from third line from foot of p. 18.







B.V. Maxfield, Oxford, 1907



W. & A. Bathurst & Co. Oxford, 1907.

OCEANIC LANGUAGES

CHAPTER I

THE PROBLEM

DURING the past century linguistic science has endeavoured to solve the problem of the Asiatic (whether Indo-European, Turanian, or Semitic) relationship of the Oceanic family of languages. Some may question whether our knowledge of the Oceanic languages is as yet sufficiently advanced to permit of the final solution of the problem as to their continental relationship, as it certainly was not in the days of the attempted solutions of it by Bopp¹, in the year 1841, and by Max Müller² in the year 1854. If Bopp were living now it is probable that, with our present knowledge of the Oceanic, he would heartily agree with the verdict of linguistic science which has been given against his theory of the relationship of the Malayo-Polynesian languages through the Sanskrit to the Indo-European; and the same may be said of Max Müller and his theory of their relationship through the Thai of Siam to the Turanian. However that may be, the verdict of linguistic science has been decisively given against both of these theories. In the days when they were put forth our knowledge of the Oceanic, then called the Malayo-Polynesian, was too limited. Since then great advances have been made. The multitudinous languages of the Western Pacific—the Melanesian at that time little known, and erroneously supposed to be radically diverse from each other, and from the 'Malayo-Polynesian'—are now well known, and have proved to be closely inter-related, while

¹ *Über die Verwandschaft der Malayisch-Polynesischen Sprachen mit den Indisch-Europäischen*, von Franz Bopp, Berlin, 1841.

² In Bunsen's *Christianity and Mankind*.

not derived from, yet radically connected with, the Malayan and the Polynesian, as Gabelentz¹ pointed out as far back as the year 1860. These three groups of languages and dialects—the Malayan, the Polynesian, and the Melanesian—naming them in the order in which they have successively become known, are, as Friedrich Müller has shown,² members or branches of the Oceanic, which is as perfectly well defined a family of languages as is the Semitic or the Indo-European. The Oceanic is, as its name indicates, insular. Its habitat, which we may call Oceania, stretches from Madagascar, off the east coast of Africa, across the Indian Ocean to the Malay Archipelago, and on through the Pacific Ocean to Easter Island. On the north it has invaded from the island world, and settled upon only the south-eastern extremity of the Asiatic Continent, hence called the Malay Peninsula. On the south it has not reached the Australian Continent, though closely approaching it in New Guinea. The Islanders who speak Oceanic number about fifty millions, or one-thirtieth of the human race.

To say that the Oceanic languages are a perfectly well-defined family, is to say that they are all sprung from one mother-tongue—the Oceanic mother-tongue; and to establish the Asiatic relationship of the Oceanic is to establish that that mother-tongue was originally carried by its speakers from the Asiatic Continent into the Island world. The question as to whether the Asiatic relationship of the Oceanic can be established is a purely linguistic question, which can only be answered from a due investigation of the available linguistic data. Three great Continents, Asia, Africa, and America, or, counting Australia, four, border on the Island world. It may be held as certain that the relationship of the Oceanic, whatever

¹ H. C. von der Gabelentz, *Die Melanesischen Sprachen nach ihrem grammatischen Bau und ihrer Verwandtschaft unter sich und mit den Malaiisch-Polynesischen Sprachen*, Vol. I, Leipzig, 1861, Vol. II, 1873. Compare the more recent work of the Rev. Dr. Codrington on *The Melanesian Languages*.

² Friedrich Müller, *Reise der Fregatte Novara*, Wien, 1867: *Grundriss der Sprachwissenschaft*, Wien, 1882, and following years.

it is, is not African, American, or Australian. Madagascar is near the African coast, but the Malagasy, which belongs to the Malayan or Tagalan branch of the Oceanic, is not related to the African languages. Easter Island approaches nearest, though not very near, to America; but its language, which belongs to the Polynesian branch, is not related to the American languages. And the Melanesian branch, which approaches Australia, is not related to the Australian languages. The pre-historic geological history of the globe, whether as known or merely conjectured, throws no light on the problem of the relationship of the Oceanic. Were it proved, for example, that tens, or hundreds of thousands, or millions of years ago there had been a great continent in Oceania, of which the existing islands are the unsubmerged peaks, or were it proved that such had never been, in either case the Oceanic problem inviting the solution of linguistic science all through the nineteenth century, and now at the beginning of the twentieth still inviting it, would remain exactly the same, wholly unaffected by that proof. Nor would that proof throw any light on what we may call the apparent discrepancy of race and language in Oceania. It would still remain to be accounted for exactly as before. The Oceanic speakers, that is the Oceanic people or race, are a mixed race, not pure white, not pure black, not pure yellow, but, as De Quatrefages has observed,¹ a mixture of all three. Nevertheless, the Oceanic speakers, however the Caucasian, the Negro, or the Mongol physique may be more in evidence in any particular part, constitute mentally, socially, and religiously, as well as linguistically, one great, though much diversified, race or people, just as the languages, though multitudinously diversified, constitute one great family. Though the cases are not exactly parallel, yet in North America at the present time we see Caucasian, Negro, and Mongol all speaking the same language—English, and we know that that language was not originally a Negro, or a Mongol, but an Indo-European tongue. If we could conceive

¹ A. De Quatrefages, *The Human Species*, 3rd Ed., London, 1883.

of some future time at which every other means of knowing this had been swept away, the Indo-European speakers of North America having been fused into one mixed diversified race, linguistic science alone would still be able to prove it. Be that as it may, other means than those of linguistic science do not exist by which to ascertain conclusively the relationship of the Oceanic mother-tongue.

As a matter of fact three parts of the Asiatic Continent have been fixed upon as being, the one or the other of them, the starting-point from which the Oceanic race immigrated into the Island world, over which they gradually spread—the south-eastern or Indo-Chinese Peninsula, the south-central or Indian Peninsula, and the south-western or Arabian Peninsula. If we were to confine ourselves, apart from linguistic science, to the question of the possibility of the race having spread over the whole Oceanic world from any one of these points, we might choose one or other of these three, but there would be no certain proof of the correctness of our choice. The fact that the Negro element in the Oceanic race is older than the Mongol—a fact indicated by its greater predominance in the extremities of Oceania, as well as in the interior and more inaccessible parts of the larger islands—is against the Indo-Chinese Peninsula as the starting-point of the race. In like manner the indications are that the race did not come from the Indian Peninsula into Oceania, but that after it was there Indian civilization came upon it in comparatively recent times, or about the beginning of the Christian era, confining itself mainly, if not wholly, to Java and neighbourhood, where its architectural and other relics still remain. The Indian modifications of the Oceanic alphabetic characters in the Malay Archipelago are such relics. Fundamentally these characters are not Indian, but Phœnician, altogether independently of the Indian, and of a more ancient type of Phœnician than the Indian.¹ No modern alphabets preserve the ancient Phœnician type so markedly as these Oceanic alphabets, and they are therefore

¹ See *Oceania: Linguistic and Anthropological*, London, 1889.

to be regarded as of the highest antiquity. This favours as the starting-point of the Oceanic race the south-western peninsula of Asia, which was, according to Herodotus, the original home of the Phoenicians, from whence they colonized the Tyrian-Sidonian coast of the Mediterranean. And with this the following considerations all agree. From whatever point the Oceanic race migrated into the Island world, they did so in sea-going vessels, and we may reasonably infer that before doing so they were habitually in possession of such vessels, or were a sea-going, commercial people, as for the most part they are to-day. Now in the ancient world, long before the rise of Greece or Rome, it was in the waters of the southern seas alone that ocean-going commerce was begun and carried on for ages by the human race, and that not by the people of the Indian or the Indo-Chinese, but by those of the Arabian Peninsula. It was here that the commercial fleets of Solomon, manned by Phoenicians, made the first long sea-going voyages recorded by history, whether they went, as some think, to the east coast of Africa, or, as others hold with more probability, to India, or as Josephus, than whom there is no weightier historical authority on the subject, says, to the Malay Peninsula. What the Phoenicians of Tyre and Sidon were later on in the Mediterranean, that their ancestors and cousins were then and had been in earlier times in the southern seas of the Island world.¹ In the Arabian Peninsula running out into those seas, and contiguous to Africa, there was, in ancient times, a great commercial empire. Then and to this day in the existing descendants of that long since fallen empire,² which colonized the neighbouring Abyssinia, there is, and we may reasonably infer there always was from the earliest times, a large negro element of blood. If we suppose that the Oceanic race originally, in ancient times, migrated from that

¹ See Sir J. Emerson Tennent's *Ceylon*, 5th Ed., London, 1860, Vol. I, Part V, Chap. II, pp. 553-4, &c.

² On this 'vieux monde disparu', see Renan, *Histoire des Langues Sémitiques*.

peninsular empire or from among that people, along the east coast of Africa to Madagascar, and along the south coast of Asia to the Malay Archipelago, this fully accounts for the negro element of blood in the race, as we now find it, manifestly an older element in it than the Indian or the Mongol. And as, when modern history lifts the veil from Malaysia, we find the existing or Mohammedan civilization of the Arabian peninsula there, newly introduced and predominating, so there is reason to think that that was only a later wave of immigration and influence from the mother-land of the Oceanic race.

But plausible as all this is it is not till we take into account the linguistic data that we get upon the solid ground of certainty. And first of all it is to be observed that though there was a negro element of blood in the race, due to intermixture, the race itself, as its language proves, was not negro. What that race was can only be determined from its language, and what that mother-language was is to be learned from an examination of its descendants and representatives, the spoken Oceanic languages and dialects of the present day. If the race came from the Arabian Peninsula, the Semitic mother-land, sprung from the people of the commercial empire that existed there, then their language was Semitic. For the Phoenicians, the people of that ancient South Arabian empire and of their Abyssinian colony, and their descendants now in Abyssinia and Arabia, all are Semitic speakers. If the race came from the Indian Peninsula one might suppose with Bopp that the language was Indo-European; if from the Indo-Chinese Peninsula, with Max Müller that it was Scythian or Turanian. The problem thus, as is clear, can only be solved linguistically. And the praiseworthy efforts of Bopp and Müller to solve it are valuable if only as having led to the certainty that the Oceanic mother-tongue was neither Indo-European nor Turanian. Their attempts failed because made on insufficient data, and their methods were for the same reason inadequate. One great branch of the Oceanic, the Melanesian, with all the light it throws upon the subject, was

to them unknown. They trusted mainly if not wholly on the comparison of words, chiefly the pronouns and numerals, in which there is always great liability to error, and which apart from comparison of grammar and structure can never be conclusive. As to the pronouns, for instance, Bopp, and Max Müller following him, chose to regard the Malay *Kita*, *Kami*, we, and *Kamu*, ye, as composed of an article *ki*, or *ka*, and the pronouns *ta*, *mi*, *mu*. This enabled Bopp to compare the latter with the Indo-European pronouns, and Max Müller, it should be added, to compare them with equal probability or improbability with the Turanian; and by this method the Oceanic pronouns might just as well be compared with any others whatsoever. The fact is, as the Melanesian clearly shows, that this *ki*, or *ka*, is not an article at all, and that this comparison of Bopp, and also that of Müller, founded on the notion that it is, is illegitimate and futile. And again, as to the Malay numerals, *dalapan*, 8, and *salapan*, *sambilan*, or *sambalan*, 9, Bopp, and Max Müller following him, chose to regard them as compound words, and the prefixed *da* as the numeral 2, and *sa*, 1, *dalapan*, thus signifying 'two taken (from ten)', and *sambilan* 'one taken (from ten)', or as Müller phrases it 'ten minus two', and 'ten minus one'. In this way Bopp for his part makes these words, though not Indo-European numerals, yet to fall in with his Indo-European theory, while Müller, on the other hand, finds in them, while admitting that the Oceanic numerals are not those of the Thai of Siam, a feature 'peculiarly Turanian'. But unfortunately for both contentions these are not compound words at all, but simple primitive numeral words with the first syllable reduplicated in the well-known Oceanic manner: thus *dalapan* is analogous to the Tagalan *dalana*, 2, found in other dialects as *dahua*, *darua*, &c., the common unreduplicated form of the word being *rua*, or *lua*; and *sa* of *salapan*, 9, by transposition *sambilan*, is similarly accounted for.

NOTE

In the following pages certain works are referred to thus:—

C.G.S.L. Comparative Grammar of the Semitic Languages. By W. Wright, LL.D., Professor of Arabic, University of Cambridge, 1890.

Von Maltzan. For the studies on the Mahri dialect of South Arabia by this writer, see *Z.D.M.G.*, xxv, xxvii.

M.L. The Melanesian Languages. By the Rev. R. H. Codrington, D.D. Oxford, at the Clarendon Press, 1885.

Ray's List of New Hebrides Words. (For this see *Journal of the Royal Society of N. S. Wales*, 1893.) By Sidney H. Ray, London. This paper is valuable and contains (1) Introduction, (2) Classified list of Languages, (3) Comparative Vocabulary, and (4) Notes on the Vocabulary.

S.S.S. South Sea Languages. A series of Studies on the Languages of the New Hebrides and other South Sea Islands, Vol. II. *Tangoan-Santo, Malo, Malekula, Epi (Baki and Bierian), Tanna, and Futuna*, Melbourne, 1891. Vol. I. *Three New Hebrides Languages: Efate, Eromanga, Santo*. Melbourne, 1889. These two works edited by the present writer, were printed at the expense of the Trustees of the Public Library, Museums, and National Gallery of Victoria. They are sometimes referred to as Vols. I and II of this series, the present volume being the third and completing one.

The abbreviated titles of other works referred to, do not require any explanation, except *L.*, which stands for Latham's *Comparative Philology*, and *W.*, which stands for Wallace's *Malay Archipelago*, list of words at end.

CHAPTER II

PHONOLOGY

1. THE twenty-two letters of the Semitic alphabet, numbered as in Syriac and Hebrew, are represented thus:—

	(a)	(b)	(c)
1. ' , a soft, guttural breathing			
2. b, b and v			
3. g, g and gh			g' (gw)
4. d, d and dh (as <i>th</i> in 'this')		d	
5. h			h' (hw)
6. w, v and w			
7. z			
8. h, a stronger h		h'	h" (hw)
9. t, a palatal t		t'	
10. y			
11. k, k and as 8			k' (kw)
12. l			
13. m			
14. n			
15. s			
16. ' , related to ' and h, r grasséyé, gh, ng (which we represent by g)		"	
17. p, p and f			
18. s, ts		s'	
19. k, a throat k, related to ' ,			
20. r			
21. s' (originally sh), sh, and s			
22. t, th and t		t'	

To the original twenty-two letters, Arabic has added the six modified letters of column (b); Ethiopic the four of column (c).

2. The letters *b, g, d, k, p, t* had each two sounds, as in Heb. and Arm., the unaspirated as in English, and the aspirated *v (bh), gh, dh, kh* (like *h*), *f (ph)*, and *th*. These letters when aspirated readily passed into *h* and disappeared.¹ In Assy. *m* had the sounds of *m* and *v* (aspirated *b*), and when pronounced *v* readily disappeared: on the other hand, *w (v)* might be pronounced *m*. In Arb. *ḍ, ṭ', ṭ', ṣ'* are aspirated *ḍ, ṭ, ṭ, ṣ*.

3. In all the Semitic dialects the weak or vowel letters *ʾ, h, w, y* are 'quiescents', that is, readily lose their consonant power and disappear: in addition to these, in Assy. the letters *h, ʿ*, and *ʿ* are weak or vowel letters, or quiescents, all being pronounced as *ʾ*, or spiritus lenis, *h'*, however, having the sound of *h*. As to the similar confounding and disappearing of *ʾ, h, h (h'), ʿ, (ʿ)* in other Semitic dialects, see *C.G.S.L.*, pp. 49-50; and as to *w* and *y*, pp. 69-74.

4. Dialectically, one or more of the original sounds may be dropped: thus in Assy., as just noted, the sounds of *h, h, ʿ*, and (if they were original) the aspirated sounds of *b, g, d, k, p, t*. In Assy. No. 17 is pronounced only *p*, in Arb. and Eth. only *f*; in Assy. and Eth. No. 21 only *s*, the original *sh* sound having been dropped. On the other hand, new sounds may be dialectically developed out of, or substituted for, the original, as in Eth. *g', h', h'', k'* (if they were not original); Arb. *j* (sometimes to *s', s*) for *g*; Arb. and Arm. *ty* or *ch*, also Amh. *tsh*, or *ts'*, for *k*; Arb. *dzh*, or *dz*, or *ch*, for *k*²; Amh. *ty*, or *ch*, and *dy*, or *j*, for *t* and *d*.³ The ordinary sound of *k* throughout Arabia now is *g*, its original sound having been dropped.

5. Gutturals: *ʾ, h, h (h'), ʿ, (ʿ), (h', h'', g', k')*, *g, k, k, y*.

Dentals: *d (ḍ), z, ṭ (ṭ'), l, n, s, ṣ (ṣ'), r, s', t, ṭ'*.

Labials: *b, p, m, v, f, w*.

a. For obvious reasons letters of the same class readily interchange, gutturals with gutturals, dentals with dentals,

¹ *C.G.S.L.*, p. 54.

² *C.G.S.L.*, pp. 51-2.

³ p. 55.

labials with labials. For examples, see especially Gesenius, *H. Lex.*, first article under each letter; Dillmann, *Eth. Gr.*; *C.G.S.L.*; and for Assy., the Grammars of Sayce and Delitzsch; and for the Mahri, Von Maltzan. As to the gutturals, g aspirated is pronounced like *q*, k aspirated like *h*, and *k* in parts of Syria, Egypt, and Abyssinia like *ʔ*, as is noted in *C.G.S.L.*

b. Interchange of letters of one class with those of another. Gutturals and Dentals: g and j (*s'*, *s*); k and *ty* or *ch*, and *ts*; *k* and *dz*, or *ch*: see § 4. The change k to t is seen, e.g., in the Semitic personal pronoun of the first person: for *h* to *r*, *l*, and *ʔ* to *rh*, see Von Maltzan. So *ʔ* to *r* is noted by Gesenius.

c. Dental with Guttural. The change of t to k is seen in the Semitic pronoun of the second person, and that of *s* (*s'*) to *h*, and *ʔ*, in that of the third person, and in the Causative preformative; and that of t to h, and *ʔ*, in the Semitic feminine and abstract formative ending. See *C.G.S.L.*, pp. 61-4, for *ʔ*, *s'*, to *ʔ*, *s*, *k*, and *h*, and g.

d. Guttural and Labial: y and w; *ʔ* and w: *C.G.S.L.* See *Eth. Gr.*, pp. 47, 98, for *k* (*h*) and f, or vice versa, *ko* to *fo*, demonstrative particle. The *kw* sounds in Ethiopic are combinations of Guttural and Labial.

e. Labial and Guttural: Assy. m (probably through ng) and g: Delitzsch. B and h, Amh. *ba* to *ha*, preposition; Mahri *boriq* to *horig*, 'lightning.'

f. Dental and Labial: Arb. *t'* and f: *C.G.S.L.*, p. 66.

g. Labial and Dental: in all the Semitic dialects m and n are often interchanged, as in the plural ending of nouns and pronouns, the mimation—nunation, and the radical letters of words.

6. Letters which readily fall away or disappear are the quiescents, § 4; the aspirated b, g, d, k, p, t, and m pronounced v, § 2: v and f pass into w, d and t into h, g and k into *ʔ* and h or h, *k* into *ʔ*, § 5 a; and so disappear: *C.G.S.L.* (as to d and t, p. 54). S, changed to h, readily disappears as in the Causa-

tive preformative, and the third personal pronoun; Mahri *itit*, 6, ستة; *homo*, 5, خمسة; *ibet*, 7, سبعة; *hiriq*, 'steal,' سرق. As to *t*, Mahri *iset*, Sokotra *saah*, 9, تَسَعَّة.

7. Words whose initial radical was one of the weak letters, or quiescents, § 3, were apt to drop the first syllable, as ידע, 'to know,' דע, דעה, 'knowledge'; واحد, אחד, 'one'; הלך (לך), 'to go,' לך, לכה, 'go,' Assy. *halak*, 'to go,' *laku*, 'a going.'

On the other hand, a syllable consisting of *'*, the prosthetic, with a vowel was often prefixed to a word to make the pronunciation easier: *C.G.S.L.*, pp. 93-4.

8. The Vowels¹: *a*, *e*, *i*, *o*, *u*, as in Italian.

U, and *u*, or *ui*, as in Scotch *gude*, *guid*, *y*, in Egypt, *yclept*, syntax, *i* as in *sin*, *e*, *o*, and *i*.

A, and *ä*, *i*, *o*, *u*; Assy. *-anu*, and *-inu*, Arb. *-an*, H. *-on*.

I, and *e*.

The diphthongs: *ai* (*ay*), and *ē*, *i*, *a*; *au* (*aw*), and *ō*, *u*, *a*.

9. The Oceanic sounds: the vowels *a*, *e*, *i*, *o*, *u*, as in Italian: in Efatese *ä* is often pronounced like *ē*, *i*, or *ü*; thus *banatu*, or *banotu*, is often pronounced *bīnotē*, which might as well be written *bīnoti*. The long sounds of *a*, *e*, *i*, *u*, as in *father*, *fate*, *feet*, *moon*, are very different. Hence the verbal pronoun of the third person is written by one *i*, by another *e*, and, as we shall see, represents an original *u* or *y*: compare English *do*, *did* (A.S. *dyde*), Scotch *dī*, or *dac*. The diphthongs are *ai*, sometimes written *ei*, and *au*: *ai* passes into *ē*, or *i*, or *a*, as in *i bai*, or *i bi sei*? 'he is who?' *I mai*, or *i bē*, 'he comes'; *i bai*, or *i ba se*, or *i bē sab*? 'he goes or comes (from) where?' So *au* passes into *o*, *a*, or *u*, as *gaut*, and *gat*; and in *kabu*, *kobu*, *kubu*, the *a*, *o*, and *u* are all for original *au*.

Consonants, and mode of representing them.

' is not represented, thus To. *laa*, 'the sun' (not written *la'a*).

b, in the Efatese of this work (and To.), represents both *b* and *p*, and when aspirated becomes *f* which represents both *v* and *f*:

¹ *C.G.S.L.*, Chh. V and IX.

in some Ef. dialects, however, *b*, *p*, *v*, and *f* are all written. In Mg. and My. *b* as in English.

d, in Mg., My., Tanna, ML, as in English; not in our Ef., but in Ef. dialect, and sometimes pronounced *nd*.

h, as in Semitic, not in our Ef., but in Ef. dialect, Mg., Tanna, ML, &c.

w, in our Ef. written *u* as French *ou* in 'oui' (*wi*), written *w* in Ef. dialect.

z, as in Semitic, Tanna, Mare, Mg.

ḡ, as in Semitic, in Mare, Tanna, ML, Futuna.

t, *tr*, Mg., Ef.

y, written *i* in our Ef., but is written *y* in An., Tanna, ML, My.

k, *l*, *m*, *n*, *s*, *r*, *t*, as in Semitic.

†. This represents various guttural sounds from *g* (*gh*) to *ʔ*. It has been called 'the Melanesian *g*', and, says Dr. Codrington (who writes it *g*), "has been written *g* (hard), *r*, *ḡg*, *gh*, *rh*, and *k* . . . Bishop Patteson was struck by its resemblance to the Arabic Ghain (*ʕ*), and Professor Max Müller's description of the Heb. *ain* (*ʕ*) as 'a vibration of the fissura laryngea, approaching sometimes to a trill, nearly equivalent to German *g* in *tage*,' closely suits it".¹

p, in My., Mg., Tanna, ML.

ḡ, as in Semitic, in Ef. dialect, Santo, Mg. (written *ts*).

s', as in Semitic, in Fut., Mare; and in Mg. *s* before *i* becomes *s'*.

The different Oceanic dialects have variously dropped or modified some of these sounds. As to the latter, those, *ch*, My.; *j*, An. (*ch* in 'rich'); and *j*, My., &c., modifications, as in Arb., and Amh., of dentals, are not in Efatese: but the sounds represented by *ḡ*, *p*, and *m*, which must now be noticed, are. The sounds of *p* and *m* are not in all the Melanesian dialects, though perhaps in most of them from the New Hebrides to New Guinea. For the New Hebrides, see Vol. II of this

¹ *M.L.*, pp. 204-5.

series, and Ray's list of New Hebrides words; for the Sol. Islands, *M.L.*, Ch. IV; and for Motu (*N.G.*), Law's Dictionary.

The nasalized guttural *ġ* is pronounced like *ng* in 'singing'. It is absent from Tahitian, but is in all the other Po. dialects except Hawaiian in which its place is taken by *n*, and Marquesan in which, according to Tregear,¹ its place is taken by *k*. Ordinarily in Efatese it is a modification of *k*, sometimes of *n*, more rarely of *m*.

Ḃ: the guttural-labial sound symbolized by *Ḃ* is that symbolized by *q* in *M.L.* by Dr. Codrington, and in Motu by Laws. In Efatese it is impossible to say sometimes whether the sound is *kw* (like *qu* in English) or *bw*, or *kb*. It is a half-guttural, half-labial sound, and originally a modified guttural like the *kw* sound in Eth. and Amh. But now it sometimes represents not only an original guttural, but an original labial. It is a bridge between the two classes like the Latin *QV*, a guttural followed by a labial semivowel forming a transition from guttural to labial; thus:²

Sanskrit <i>kis</i> ,	Lat. <i>quis</i> ,	Oscan <i>pis</i> .
„ <i>çatvar</i> ,	„ <i>quattuor</i> ,	Umbrian <i>petur</i> .
	„ <i>quisque</i> ,	Gr. <i>πέμπε</i> .
Latin <i>cocus</i> ,	„ <i>coquo</i> ,	Lat. <i>popina</i> .
„ <i>secundus</i> ,	„ <i>sequor</i> ,	Gr. <i>ἑπομαι</i> .

m̃: This sound is like *ġm* (*ġw*), or *mw*. It is a nasalized, guttural-labial sound varying between the two classes. It is originally a modification of *Ḃ* (*kw*), just as *ġ* is of *k*: *kw* became *ġw*, which passed into *ġm* and *mw*, then *m*, exactly as *kw* passed into *kb*, *bw*, then *b*. Then sometimes an original *b* was pronounced *Ḃ*, and an original *m* was pronounced *m̃*, apparently just as the speaker pleased. In the Efatese New Testament *m* and *m̃* are both written *m*, but *Ḃ* (when distinguished) is written *p*.

¹ In the Banks Islands the suffixed form of the second per-

¹ *Maori Comparative Dictionary*, Introd.

² Smith's *Latin Grammar*.

sonal pronoun (singular) is generally *m*, or *ma*, but in Merlav and Ureparapara it has become *ġ*, and in Maewo *ga*,¹ Efatese *ma*, dialect *ma*. Neither *ġ*, *m̄*, nor *m* is the original sound in this word: it is *k* which passes into *ġ*, that into *m̄*, that finally into *m*: in Efatese the word is actually found in all these forms. But in Mota *iha*, Ef. *suma*, and *suma*, 'house,' Fiji *riġa*, and Ef. dialect *lima*, 'hand,' both the *m̄* and *ġ* represent an original *m*. The same work states the view that *ġ* in some cases is a change from *k*, but generally from *n*. In Efatese, however, the contrary of this is the fact. A glance at the Dictionary (*infra*) proves that nearly all the words beginning with *k* are pronounced also with *ġ* (often indifferently by the same speaker), and represent words first radical guttural. Only in some cases in Efatese *ġ* represents original *n*, and in other and fewer cases original *m*.

Usually those who have reduced the Island dialects to writing have acted on the right principle of expressing one sound by one character, and if all had used the same character for the same sound nothing would need to be said. But as this is not the case, and to use the same character for entirely different sounds would in the present work be confusing and apt to mislead, such characters have to be as far as possible transcribed into the alphabet above given. Thus the Fijian *c* = *th* in 'the', and the An. *d* = *th* in 'thin', is here *t'*.

New Hebrides *c* = *g* (hard) is here *g*.

The Fijian *q* = *ġk* is here *ġ'*, and *ġg* is *ġ''*.

New Hebrides, Sol. Islands, and Motu *q* is here *þ*.

Maori, My., and Mg. *ng* is here *ġ*, as is also New Hebrides, Polynesian, and Fiji *g* (= *ng*).

Mg. and New Hebrides *ts* is here *ʃ*.

" " " *tr* is here *ʈ*.

'The Melanesian *g*' (in *M.L.*) is here *ʔ*.

The sound of *ch* in 'loch' is here *h*.

The Mg. *o* = *u* is here *u*.

The Mg. *y* = *i* (as in 'county') is here *i*.

¹ *M.L.*, p. 214.

My. *j* = English *j*, and My. *ch* = English *ch* in 'church': in the New Hebrides *j* generally represents the latter, and in the Sol. Islands dialects sometimes the latter, sometimes the former.

The Mg. *j* = *dz*, and is a heavier *z*.

10. Dropping of letters: see §§ 2, 6. Letters aspirated and their disappearance. In Efatese *b*, i.e. *b* and *p*, is aspirated as in § 2, and then is apt in the same way to disappear. *B* aspirated is *f*, and this passes into *w* and then disappears, as *bora*, *borauora*, *mauora*, then *maora*. *M*, as in §§ 2, 6, is sometimes pronounced *f* (*v* or *f*), as *num*, *nuf*, then *nu* (*nuno*), 'to be ended': this accounts for the disappearance of the original final *m* in this word in Mg. and My. also (see *bunu*, 'to make an end of'), and for the fact that some words in Oceanic have *v*, *f*, or *w* for the original *m*, as Arb., Eth., *mai*, 'water,' Tah., Ef., *vai*, *fai*, Efate also after the article *n-oai*, for *na-wai*, and *n-ai*. 𐀀𐀁, 𐀀𐀂, 'banana,' Fut. *fuji*, My. *pisag*, Ef. *āti*, *aŋi*, dialect *vih* (for *vis*), Mg. *unti*, id.; Ef. *ānoi*, dialect *mani*, 'male.' In Efatese *m* is often pronounced *f* (*v* or *f*), as *matuna*, *fatuna*, 'somewhat'; *matoko*, *fatoko*, 'to abide'; cf. Mg. *mati*, *fati*, 'dead, corpse.' Thus initial, medial, and final *m* sometimes disappears; final *m* also sometimes as in § 6.

For original *m*, see (Dictionary, *infra*) *katau*, *gisa* (*kiha*, *gia*), *ra* (*ta*), *taot* (*tawot*), *rakum* and *rakua*, *ūna*.

For original *b*, see *raru*, *kusue*, *borau*, *kolau*, *roa* (*roua*, or *rowa*, 'to turn'), *rau*, *kasau*, *koau* (and *kabu*), *ātē* ('liver'), *masoi* (An. *moijeuv*, Tan. *mahau*), *ui* (*uui*), *barab* (also, *barau*, *baram*, *baraf*, 'long'), *karau* (also *karab* and *karam*), *au* (and *abu*), *rau* (and *raf*), *tau*, 'time, season, year.' For *f*, see *surata* (*suuara*, *suara*), *uose*, *jalau*, *balu-sa*, *uolau*, *matautau*, *siuo* (*siuco*, *sua*), *kai* (and *kaf*), *malūs* (and *malifus*).

So according to §§ 2, 6, *g* and *k* disappear, as also does *k* according to § 5.

For original *g*, see *lau* ('sea'), *buto* ('navel'), *liba*, *fāra*.

For original *k*, see *to* (and *toko*), *borau* (My. *prahu*, *prau*), *abura* (and *kabuer*), *bau-si*, (Mg. *feli-xi*). Mg. often has *h* for

k in the prefixed form-particle My. *ka*, Mg. *ha*, Ef. *baka*, and *faka*, Mg. *maha*, and *faha*. How original k passes into h and disappears, is seen in the first personal pronoun, My. *aku*, Mg. *ahu*, Sam. *a'u*, Maori *au*, Ef. *k-inau*, An. *a-iñak*, Epi. *nağ'u*, Ml. *k-inag'*, Kisa *yahu*, Bu. *iyak*, Tanna *iyah*, *iau*, *yak*, Ero. *yau*, Mahri *ho*, 'I': so Assyrian *nini*, Hebrew *anu*, 'we': cf. the other Semitic dialects. According to Crauford, k 'by most of the Malay tribes, but not by all, is not sounded when it ends a word, or at most, only as a weak aspirate . . . even as a medial letter k is elided by some tribes aiming at softness of pronunciation'. The initial k of the suffixed second personal pronoun plural disappears thus, Ef. *kama*, and suffix *mu*, My. *kamu*, and *mu*: in Ef. dialects we have this pronoun (separate), after the demonstrative particle *ni*, with the k elided, thus, *nikam*, *nēm*, *nem*, *nimu*, 'ye.'

For original k, see *buil* (*bulo*, 'early, morning'), *usi* (and *kusi*), *mataku* (and *matau*), *aso* ('bow'), *aso* ('burn,' An. *gas*).

So according to §§ 2, 6, d and t disappear.

For original d, see *fau* (My. *baharu*), *soko*, *kuli* (My. *kulit*, Mg. *hudita*), *bia* (My. *piāt*, Mg. *afi*, and *zafi*), *naḡe* (dialect *mbat*), and the numeral word for 'one'.

For original t radical, see *tolu* (so M. Syrian *ṭela*), 'three,' and compare Arb. *t'ali*, 'third.'

For original t servile, see *mi-saki* (My. *sakit*), *ma-taku* (Mg. *takuḡa*): in *misaki*, 'to be sick,' and *mataku*, 'to fear,' the servile t is dropped according to §§ 2, 6: see *C.G.S.L.*, where cited there. Final t in Malay is in familiar discourse usually softened into a vowel or the aspirate, as *sakit* into *sakih*, *takut* into *takuh*.

As to servile -t in Efatese the rule is that when, as in the Semitic dialects, it has no suffix attached to it, it disappears, but when it has it reappears, as *bulu*, *buluti*; *fafano*, *balosi*; and third radical dental is often treated in the same way, as *ala*, *alati*; *amo*, *amosi*; *kamu*, *kamuti*, &c.

11. The quiescents: see § 3. These, as may easily be seen by looking in the Index (*infra*), under the various letters,

have usually, not always, lost their consonant power or disappeared, even when they are the first radicals of words, much more of course when second or third radicals. The first radical quiescent has usually either (a) lost its consonant power, its vowel only remaining, or (b), as in § 7, both it and its vowel have disappeared, or (c) it has passed into another sound.

(a) For examples of this as to *ʔ*, see *amaʔ*,¹ *aʔaru*, *aʔa*, *alaʔ*, *kaniʔ*;

as to *h*, *abu*, *baʔobabaʔo*, *atu*, *oro*;

as to *w*, *amosi*, *aseli*, *āso*, *atāta*;

as to *h*, and *hʔ*, *elo*, *alo* ('to wave'), *ālo* ('uncle'), *asi*;

as to *y*, *aru*, *atai*, *atu*, *uʔa*;

as to *ʔ* and *ʔʔ*, *āʔiti*, *āʔiālia*, *ānu*, *āʔina*, *āta*, *āni*, *ara*; Tahiti *ahuru*, 'ten.'

(b) For examples of this as to *ʔ*, see *ʔatu*, *roʔo*, *safi*, *seli*, *sere*, *tera*; *sikai*, 'one.'

as to *h*, *ta* ('to chop, cut'), *mu*, *bosa*, *terutera*, *rifu*;

as to *w*, *tao*, *kot*, *sieʔ*, *taki*, *kita*;

as to *h*, *bei*, *bau* (*bau-s*), *sike*, *turu* (*toro*), *sēs*;

[No such example as to *hʔ* occurs, see Index under *hʔ*.]

as to *y*, *būsa*, *tae* (d. for *atai*), *ʔia*, *ma-turu*, *ma* (*susa*);

as to *ʔ* and *ʔʔ*, *bea*, *ʔila*, *taoti* (*tāuotī*), *fata* (*uota*), *teʔi*, *lasi*, *moru*, *ʔasu*, *musu*, *sila* (*sol*); Rotti *hulu*, Samoan *fulu*, 'ten.'

[Note. Examples of (b) are common in reduplicated words as *lolo* (*alo-fi*, also *loa-si*, and *lo-fi*), *momoa*, *bāb*, and *abāb* (*āb*), &c.]

(c) For examples of this as to *ʔ*, see (e), *he*, *fei*, *sei*, interrogative pronoun; *tama*, *taliga*, *ʔinu* ('to weave'), *bati*, *ʔisa*, (*kiha*), *kurunʔi*;

as to *h*, *abu*, *libu*;

as to *h*, and *hʔ*, *kabu*, *suma* (*hima*, *ema*, *uma*), *lima* ('five'), *laso*, *rakum*, *uis* (*wis*, *ʔis*); *sikai*, *tesa*, 'one';

as to *w*, *boroa*, *bani* (*banu-s*), *ʔalu*, *balo-ni*, *maui* (*mau*), *kan* (*kano*, *kanoka*), *malat* (*malat*), *maraj* (*burei*), *atēlaj* ('moon');

as to *y*, *ʔaru* (*aru*, 'hand'), *uʔa* and *kuba* ('day');

¹ For these words in other Oceanic dialects, see *infra*, the Dictionary, and for the same in the Semitic dialects, see the Index.

as to ' and 'i, *uili* (*uli, oli*), *kari* ('boy'), *kasu* (*kau*, 'tree'), *uisi* (*bisi*), *hago* (*mago*), *fili*, *bulo* (*bujo*), *hinu* ('to whistle'), *hata*, *hota*, *mita* (*mata*, 'eye'), *mala* (*mala*); Maori *jahuru*, Vila and Meli (Po. Ef.) *jafuru*, *nofuru*, 'ten.'

Modern English, it may be here observed, has dropped the guttural sounds of the Anglo-Saxon, which are still preserved in other dialects as Scotch and German: cf. *lauch*, Germ. *lach-en*, and *laugh* (*laf*); *eneuch*, Germ. *genug*, A.S. *genoh*, *genog*, and *enough* (*enūf*), *enow*; A.S. *hoh*, and *hough* (*hok*). So with Efatese as compared with some other New Hebrides and Oceanic dialects. In such examples in English we see not only the sometimes complete dropping, or quiescence, of the ancient gutturals, but also sometimes the passing of them into letters of another class, as here *h*, *h*, *g*, into *f*, *w*, *k*, which now represent them. Such changes in English have taken place in the past, and we know that they have from the comparison of the present English with the other Indo-European ancient and modern dialects. It is exactly so with Efatese or other modern Oceanic dialects. The strong Semitic ancient guttural sounds ' , *h*, *h*, ' , *h'*, ' , *y*, when in past times they were being dropped, either completely disappeared, or passed into other letters, as we have just seen. In My. initial *h* (written) is no longer sounded as *hutan*, Ef. *uta*, in which word the *h* represents an original *y*, *ḡ*: here we see the process of softening the ancient harsher guttural sound in operation as it were.

12. Dialectically one or more of the original consonant sounds may be dropped, as in § 4. In Tahitian all the gutturals have been softened to ' , or lost, and *s* is always, *f* often, represented by *h*. In most of the Polynesian dialects all the sibilants have been softened to *h*, and Raratongan has lost even this *h*. Hawaiian has lost all the dentals, and softened *s* and *f* to *h*. Raratongan has lost both *f* and *h*, and also *s*. Tongan, like Arabic, has lost *p*; Malay, like Assyrian, *f*; and Malay *v* Malagasy *w*. Malay and Efatese have lost *z*, and,

like Assyrian and Ethiopic, *s'*. In Efatese the sibilants have been reduced to *s* (which in one dialect is softened to *h*), the dentals practically to *t*, and the gutturals to *k* (*ḡ*, *ḥ*, *m*); though the sounds of *d*, *g*, *h* are heard dialectically. In the New Hebrides dialects the original Semitic guttural sounds have been well preserved: Futunese shows that Polynesian, and Tanna, Malekula, &c., that Efatese originally had them. The change of *k*, *g*, and *t* to *j* (*ch* and *j*), not in Efatese, is seen, e.g. in Aneityumese (as in Arabic), as in *akaija*, *inta*, 'we and thou'; *aijaua*, *gaua*, 'ye'; *moijew*, 'star,' *j* for original *k*, is in Ef. *masoi*, Santo *maṣoi*. So the *s* in Mg. *sufina*, 'ear,' is for original *ḵ* (قُوف), through *j* (or *ch*), as in § 4, My. *kupij*, and *chupij*, Lampong *chūpij*, Batta *tshoppij* (*chopij*). In Efatese *sili-f* ('enter'), q.v. My. *julok*, also *salat*, or *salap*, Mg. *juluka* (i.e. *dzulu-ka*), the My. *j*, Mg. *dz*, Ef. and My. *s*, all represent the original *d*, *ḏ*. The same change of *d* to *j* and *s* is seen in the word for 'one', Ef. *tesa*, Gaudalcanar *kesa*, New Caledonia (Latham), *tat*, *tedja*, i.e. *teja*.

In Ef. *k*, *ḡ* (sometimes *ḡ'*) according to rule represent (My. and Mg. *k*, *g*, and) the Semitic *k*, *g*, *ḵ*, see Index under these letters.

In Ef. the guttural-labial *p*, *m*, sometimes represent the guttural quiescents, § 11 c.

In Ef. *t* (sometimes pronounced *t*, dialectically *ṣ*, *d*) according to rule represents (My. *t*, *d*, Mg. *t*, *t*, *ṣ*, *d*, and) the Semitic *t*, *t'*, *t'*, *ṣ*, *ṣ'*, *d*, *ḏ*, under which letters see Index.

In Ef. *s* according to rule represents (Mg. and Tanna *s*, and *z*, Mare *s*, *s'*, and *z*, Fut. *s*, *s'*, and) the Semitic *s*, *s'*, *z*, under which letters see Index.

The Semitic *ṣ* is represented in Ef. by *t* or *s*. See Index under the letter *ṣ*.

In Ef. *l*, *r*, *n* according to rule represent the Semitic *l*, *r*, *n*, under which letters see Index.

In Ef. *b* (= *b* and *p*), *f* (= *v* and *f*) represent (Mg., Tanna, Malekula, &c., *b*, *p*, *v*, *f*, and) the Semitic *b* (*v*), *p* (*f*); and *m* the Semitic *m*: see Index under the letters *b*, *p*, *m*.

In Ef. w (u) in a few words represents the Semitic w: see Index under the letter w, and for the rest § 11.

13. In the Oceanic dialects, as in § 5 a, letters belonging to the same class, gutturals, dentals, or labials, readily interchange. For instance, original k, g, ƙ, gutturals:

(a)	dig	skin	rub	gape, wonder
	k	g	ƙ	
Ef.	<i>kili, ƙili, ƙ'ili</i>	<i>kuli</i>	<i>kasi, ƙasi, ƙ'asi</i>	<i>maka, maja</i>
My.	<i>gali</i>	<i>kulit</i>	<i>gisi-k, kisi-k</i>	<i>ƙaja, maja</i>
Mg.	<i>hadi</i>	<i>hudiƙa</i>	<i>kasu-ka</i>	<i>ƙaja</i>
Sam.	<i>'eli</i>	<i>'ili</i>	<i>'asi</i>	<i>maja</i>
Ha.	<i>eli</i>	<i>ili</i>		

(b) Dentals: t to n, *tuma-ni* and *noba-ni*; *tobu* and *nobu*; *binote* and *binen*. The change of the Semitic formative -t to n is frequent, and found in all the Oceanic dialects, thus, *bātē*, 'four,' N. Guinea (Ray) *bani*, Motu *hani*; *kofu* and *kafu-ti*, Fiji *kovu-ta* and *kovu-na*, My. *kapu-ƙ*; *tuku*, Fi. *tuku-t'a*, Sam. *tuu-na*; Mahri *iti-t* (آتي), Mg. *eni-na*, 'six'; Syriac *m-istuta*, Mg. *m-inuna*, Ef. *m-inuji*, Sam. *inu*, 'drink.' In Madagascar some tribes use -*ta* (dialect -*sa*), and -*na* interchangeably.

T, s: *afiti* and *afisi*; *ta*, *sa*, *ti*, *di*, *fi*, 'not'; *tesa*, *sikai*, *siki-tik* (redup.), 'one'; *mita*, Sam. and My. *mata*, Mg. *masu*, 'eye.' The change of the Semitic formative -t to s (Mg. s, and z, and dialect ƙ) is frequent, and in all the Oceanic dialects, thus *bātē*, 'four,' Epi *vāsē*; *tagi-si*, My. *tagi-s*, Fi. *tagi-t'a*; *lifā*, *ma-lifu-s*, Mg. *lefī-ta*, My. *lapi-t*, *lapi-s*, Fi. *lova-t'a*, Sam. *lava-si*, 'to bend'; *bunu-ti*, dialect *bunu-fi*, Mg. *fumu-si*. In Madagascar, Hova -*ta* is in Betsileo dialect -*sa*.

T, r, l: *tia* and *riu*; *tutu* and *lulu*; *bātē*, 'four,' Epi *vērī*, Seguar (N.G.) *fal*. The Semitic formative -t becomes r, l, thus, *soka*, *soka-ta ki*, *soka-ri*, Tongan *hoko*, *hoko-ta ki*; *sumi-li*, My. and Java *sumba-t*, *sumpa-t*, *sumpa-l*, *sampa-l*, My. *tampi-na*, Tong. *umo-ji*; *tami-si*, *sabe-li*, My. *simpu-l*; *roƙo*, *toƙo*, *toƙo*, *doƙo*, *roƙo-sa*

NOTE.—Wherever the name of the language is not given, the word is Efatean, and to be found with its meaning in the Dictionary, *infra*.

ki, Fi. *rogo-l'a*, My. *daga-r*, Mg. *re*, *reni*, *reni-s*, 'to hear'; *kasi*, My. *goso-t*, *kisi-l*, 'rub.' Mg. *-ta* with suffix attached to it becomes *t* or *r*, as *ma-taku*, Mg. *tahuṭa*, *hatahurana* (My. *katakutan*); Ef. *mi-tiri*, Mg. *sura-ṭa*, *suratana*, My. *tuli-s*, *tulisan*. The Semitic formative *t-* is sometimes changed to *r-*, *ta-usi* and *ra-usi*: so Fi. *ra-* and *ta-* are the same.

Original *n* to *t*, *s*: *ma-nifi*, My. *nipi-s*, *tipi-s*; *mita*, 'eye'; *fatu*, 'stone'; *ijita*, An. *inta*, Mg. *isika*, pronoun inclusive, 'we and thou'; *na* and *sa*, *n*, *s*, pronoun third person, verbal suffix; the same pronoun separate, Ef. *inia*, My. *iña* (*iya*), Mg. *izi*, *isi*; the *n* of the 'nutation' sometimes becomes *s*, as Savu *natur*, My. *ratus*, 'hundred.' For this word see Index under letter *r*.

n to *r*: *namu*, 'mosquito,' Tah. *namu* and *ramu*.

s to *n*: *isuma* and *inuma*.

a to *r*: *mesau*, *muri*, 'to desire.'

r to *s* (*z*): *muri*, 'send back, return,' and *busi*; *gori*, *gusu*, 'nose'; *karo*, 'naked,' Mg. *harihari*, and *hazihazi*.

r to *t*: *-ra* and *-ta*, pronoun suffixed third person plural; *roua* and *toua* (*roa*, *toa*), 'to fall.' When initial *r* is reduplicated it is usually pronounced *t*, thus, *roba*, *toroba*; *rigi*, *tirigi*; *rafi*, *terafi*: in such cases the original letter may be *r* or *t* (*d*).

r to *n*: *mare* and *mane*, 'man, male'; *manu*, Mg. *vuruna*, My. *burug*, 'bird.'

r to *l*: *roko* and *loko*.

l to *n*: *tulum* and *tinom*.

In some cases the change may not be direct from the original, but secondary, or through intermediate change or changes: thus, original

l to *s*, &c.: Arb. *la*, H. *le*, &c., 'not,' we find as *ti*, *di*, *ri*, *sa*, *ṣi*, *ta*, *ni*, Sam. *le*, Maori *te*, My. *ta*, Mg. *ṣi*; and so the article, Arb. *al*, *l*, we find as *na*, *nī*, *in*, *n-*, Sam. *le*, Maori *te*, East Mai *re*, Mg. *nī*, Fi. *na* (and *a*). Of these, *ṣ* and *s* are from the original *l*, through *t*. Tanna *kimia*, *kimyaha*, *kumiār*, Ef. *-akamus*, Fi. *kemuni*, Ml. P. *hamdi*, 'ye': here *h*, *r*, *s*, *n*, and *d* are all for original *l*, which in *kimia* is elided, and is still *l* in Eromangan *yoril*, 'they.' See Ch. V, 1, &c.

So *s* to *l*: this may be through *t* or *r* (compare the change of *s* to *l* in Assyrian before a dental, and of *š'* to *l*¹ in Mahri), as in the word for 'man,' Ef. *ata*, Epi *ata-mani*, Epi *su-mano*, Tanna *yeru-man*, Santo *la-mani*: the letter here represented by *t*, *r*, *s*, *l* is in this word in Arm. *s'* and *t*, Arb. *s*, *t'*, *t*, Eth. *s*, Heb. *s'*. In the words for 'two,' 'three,' and 'eight,' the original initial Semitic letter is *s'*, *s*, or *t*, *t'*: Epi *chua* (*jua*), and *lua*, Ef. *tua*, and *rua*, and *dua*, and *lua*, My. *duca*, Mg. *rua*, Sam. *lua*, 'two'; Amb. *sul*, Ef. *tolu*, *tolu*, and *rolu*, 'three'; My. *lapan* (reduplicated, *dalapan*), 'eight.'

(c) Labials: *b* and *m*, as *boj*, and *moj*; *bunuti*, and *munuti*; *bai*, *mai*, 'to come';

b and *w*, as *bon* and *won*; *bora*, and *borauora*;

b and *f*, as *bano*, *fano*; *bami*, *nafamian*: *be*, *fe*, 'to come';

f and *w*, *fai*, *uai*, 'water';

m and *f*, *ma-tuna*, and *fa-tuna*, 'somewhat': this *ma* is the Semitic interrogative and indefinite *ma*, sometimes changed in Assy. to *va*, Himyaritic to *ba*, as in Ef. in the same word, *ma-toko*, it is also *ba-toko*, and *fa-toko*. The *m* of this word in the interrogative is in Ef. *f*, Mg. *v*, My. *p*; and prefixed, as in the Semitic dialects, in the indefinite sense, to verbs and verbal nouns, it is in Mg. *m* and *f* (*ma-*, *fa-*, *mpa-*, *maha-*, *fa-ha-*, *mpaha-*), My. *m* and *b*, and *p*, Ef. *b* and *f*, also *m* (as in *matoko*), Sam. *m* and *f* (as in *mata'u*, Ef. *mataku*, and *fa'a*, Ef. *baka-*, *faka-*, Mg. *maha-*).

m and *rh*, *b* and *ḡ*, and vice versa, interchange.

w and *b*, as *uahu* and *bahu*.

w and *ḡ*, *uahu* and *ḡahu*.

For original initial *w*, see the Oceanic word for 'moon', *atilaḡ*, Mg. *vilana*, &c.

For original initial *m*, see the Oceanic words for 'male', *marī*, *manī*, *man*, &c., and 'female', *ḡafine*, &c.

14. Interchange of letters of one class with those of another, as in § 5, *b*, *c*, *d*, *e*, *f*, *g*.

¹ See the Oceanic word for 'sun,' *elo*, Tong. *laa*, &c.

(a) Gutturals and Dentals, as in § 5 b: Ef. *fila*, Bu. *bilak*, My. *kilat*, Mg. *halafa*, 'lightning'; كُؤَبْ, My. *kupig* and *chupig*, Mg. *sufina*, 'ear'; Lobo (N.G.) *komakoma*, Timbora *kigkoj*, Mg. *kintana*, My. *bintaŋ*, *wintaŋ*, *lintaŋ*, Chamori *putiun*, Haw. *hoku*, San Christoval (Fagani) *figu*, Marq. *hetu*, *fetu*, Maori *whetu*, Motu *hisiu*, Oba *visiu*, Santo *vitui*, *maŋoi*, Ef. *masoi*, An. *moijeue*, كُؤُكَبْ, Mahri *kabkob*, &c., 'star.' K to n (through g), Batta (Sumatra) *aka*, Tanna *ik*, Ero. *ka*, My. and Ef. *aŋ*, Ef. dialect *ke-iga* and *ke-ina* (Mg. *anau*, *ana-reu*), pronoun second person singular. Ef. *kumu* and *akam*, My. *kamu*, Tanna *ituma* and *kimia*, pronoun second person plural. An. *ni-kma* and *ni-jma*, 'hand'; *seik* and *seij*, 'three.' Ef. *kabu*, Ml. *kambu*, Epi *sembi*, Motu *lahi*, Rotuma *raki*, 'fire': for other examples, see § 11 c.

(b) Dental and Guttural, as in § 5 c: Ef. *sikai*, *siki-tik*, Cayagan *tadai*, Sumatra *sada*, N. Caledonia *tat*, *chika*, 'one.' The Hawaiians wholly confound dental with guttural, t being always pronounced and written k. (In Samoan the increasing tendency is to pronounce t as '.) Thus Maori *ta-gata* is in Haw. *ka-naka*, Fi. *ta-mata*, Ef. *ta-mole*, 'man.' In the personal pronouns we have Ef. *igita*, Mg. *isika*, 'we and thou.' How n may become k (or h), through g, is seen in this same word, thus *igita* (for *inita*, Mota *inina*) in one Ef. dialect is *akit*, My. *kita*, Gaudalcanar *ihita* (suffixed Ef. *-nita*, *gita*, Mg. *-ŋika*), and in the first person exclusive also, 'we and they,' the same n becomes k (or h), through g, and is sometimes elided, thus, Ef. *k-inami*, (Santo *anam*), Ef. dialect *aŋami*, Aurora *ikami*, *kami*, My. *kami*, Ysabel (Gao) *i'ami*, 'ai, Mg. *ahai* (suffixed Mg. *-nai*, Ef. *nam* and *-ŋami*) Ulawa *ami*, Motu *ai*; Ef. *au*, dialect *u*, dialect *pu*, *mu*, verbal pronoun, for *nam* as Ulawa *ami*, Motu *ai*, Motu verbal pronoun *a*; Mg. *vatana*, My. *badaŋ*, Ef. *batako*, 'body.' And thus the n of the Semitic formative suffix *an*, اَنَ, in Mg. *ana*, My. *an*, Ef. *an*, or *ana*, is n in Haw., g in Maori, Sam., &c., k in Marquesan. In Ef. itself we have *ran*, *raŋ*, *rak*, 'time'; and in Maori *raŋi* and *raki*, Ef. *laŋi*, Haw. *lani*, 'heaven, sky.' So the n of the 'nunation' may become g, k as Mg. *ulun*, My. *oraŋ*, Ulu (Sumatra) *orak*, 'man'; and Ef. *tasi*,

Ceram *taisin*, and *tasok*, My. *tasik*, 'sea.' Not only *n*, but *l* and *r* may become *g*, *k*, *h*, thus the *l* or *r* of the Oceanic numeral 'three' (*tolu*, *tilu*, *selu*, *tir*, &c.) is *g*, and *k*, in My. *tiga*, An. *seik*; Ef. *taliga*, An. *tikga*, 'ear.' Ef. *tasila* is in Ef. dialects *tasiga*, and *aheka*; and *bulo-ni* is in a neighbouring village *bugo-ni*. *Malo turn* is in Epi *taka*, Ef. *taku*, 'the back.' The formative prefix in My. *tar* is in Tagala *taga*; and that in My. *bar* is in Tagala *mag*, Mg. *maha*, Ef. *baka*, or *faka*, Tah. *faa*, or *haa*, Maori *whaka*, the original Semitic being *mata*-. The formative prefix *ta*, ܐ, ܐ, may pass into *ka*, *ha* (and then into *a*, as in Ef. dialect *aheka* = *tasila*, as just noted), thus Ef. *tabara*, Maori *tancera*, and *hawera*, 'burned.' This prefix (*ta*) in My. and Ef. is often *ka*, Mg. *ha*, as Ero. *devat-ugi*, Ef. *kafate*, or *kefate* (so with all the numerals), My. *kaampat*, 'fourth,' Mg. *hefarana*, 'four days.'

So the Semitic formative suffix (collective, abstract, feminine) *t*, ܐ, ܐ, often becomes *k* (or *h*) in Mg. and My., thus My. *goso-t*, *goso-k*, Mg. *kasu-ka*, Ef. *kasi*, 'to rub.' Mg. *pušita*, *pušika*. Ef. *busa i*, 'to smash.' This ending also changes through *k*, or, as in the Semitic dialects, directly, to *h*, and disappears (see *supra*): My. *garu*, *garu-t*, *garo-k*, Ef. *karo*, *karu-ti*, 'to scrape'; Mg. *tapa-ka*, Ef. *tefi*, 'to cut.' But always in such Mg. words the *-ka*, when another suffix (*-ana*) is attached to it, becomes *h* (or *f*, see *infra* under section c), as *tapa-ka*, *tapa-hina* (not *tapa-kina*), 'cut off.' This suffix, *-t*, is seen in the Oceanic numeral 'four', as Ef. *bātē*, Mota *vat*, Uea *vak*, Pentecost *piēt*, N.G. (*L.*, p. 332) *fiak*. The same change of *t* to *k* is seen in the Oceanic word for 'three', which is in Ef. *tolu*, Mare *tini*, but in Lifu *koni*, Uea *kun*.

(c) Guttural and Labial, as in § 5: Ef. *kui* and *bui*, *kusu* (dialect *kūhi* = *kisi*) and *uisi*, *bisi*; Ef. *kau*, My. *gawa* and *bawa*: Ef. *fila*, 'lightning,' Bu. *bilak*, My. *kilat* (also *kilap*, as just noted).

¹ F. Müller, *G. der Sprache*, My. §, p. 92, and *fol.*, notes the change of *r* to *g*, *k*, *h*. Among the Malays the *r* is gutturally pronounced, like *r* grasséy, Northumbrian *r*, in some places. So the Semitic *r* has a guttural tendency.

In Mg. the formative suffix *ka*, with another suffix attached to it, becomes sometimes *h*, sometimes *f*, sometimes either one or the other (e.g. *hirika*, *hirihana*, or *hirifana*, 'bored'), as, *huhuka*, *huhufana* (not *huhukana*), Ef. *kuku*, *guku*, *gukuta*, 'bent,' 'curved.' Ef. dialect *turuk*, as in Arb., but *turubi-si*, as in Eth.: see Dillmann for this change in this and other words, e.g. *Eth. Gr.*, p. 47. *K*, through *ġ*, to *m*, Ef. *k*, *ko*, *ġo*, *ma*, *ma*, Tanna *k*, *m*, suffixed pronoun second person singular: for this *k*, *ġ*, to *n*, see supra, § 14 a. In the reduplicated word for 'star' the first *k* has become *f*, *v*, *w*, *b*, *m*, and *p* (*wh*, and *h*), and *l*, the second *k* appears as *g*, *j*, *s*, *š*, *h*, see § 14 a.

(d) Labial and Guttural, as in § 5 e: see Dillmann, where just cited for this change. Ef. *bisi*, Mg. *fusiŋa* and *kusiŋa*, 'to rub.' Ef. *fila*, 'lightning,' My. *kilat* and *kilap*. Ef. *saluŋe* and *saluke*, 'to be ignorant.' Both Ef. *ḡ* and *m* represent sometimes original gutturals as *kuli*, *ḡili*, and sometimes have passed into pure *b* or *m*; and sometimes represent, as in *saluŋe*, *saluke*, original labials, and sometimes have passed into pure gutturals: that is, these sounds are bridges, which may be crossed either way, between the two classes, gutturals and labials. They are half-guttural, half-labial sounds.

Ef. *fila*, 'lightning,' Bu. *bilak*, Mg. *halaŋa*, Mahri *boriq*, and *horig*. The change of *f* to *h*, Ef. *ban* or *fan* (I have heard this in d. as *han*), An. *pan* (*apan*), and *han*, 'to go'; Tah. *faa* or *haa*, (Ef. *baka* or *faka*), formative prefix.

M to *ġ* and *k*: compare Assyrian *m* to *g*. Ef. *lumi*, and *luji*, to swell ('rise up,' of the skin); cognate word *laji*, My. *lajit*, Mg. *laniŋa*, Haw. *lani*, Maori *raji*, dialect *raki*, 'the sky, heaven, above': in both of these cognate words, *luji* (*lumi*), and *laji*, the original letter is *m*. The change of original *m* to *ġ* is seen also in the word for 'wind', Bugis *lōma*, Maori *ma-taji*, Fi. *t'agi*, Ef. *laji*, which see. For the change of *k*, through *ġ*, to *m*, see (c).

(e) Dental and Labial, as in § 5 f. My. *lakat* and *lakap*, Ef. *liku*, *likut*, q.v., 'to adhere': the *t* in this word is the formative ending above mentioned as sometimes passing into

k, h, and f. When it occurs in Mg. as *ta*, the *t* on the addition to it of the other ending (*ana*) passes into *t*, *r*, or *f*, as Ef. *liko*, *likot*, Mg. *rekiſa* (or *raiſiſa*), *rekitana*; Ef. *mataku*, Mg. *tahuſa*, *katahurana*, My. *takut*, *takutan*, 'fear'; Mg. *tarafa*, *tarafna* (not *taratina*), Sam. *tiſof-ia*, Fl. *tiro*, *tirova*, Maori *tiro*, *tirohaja* (= Mg. *tarafana*), Ef. *tiro*, 'to look, gaze, peep, spy.' The original dental (*t*) of this ending, retained in one dialect, may have passed into and be retained only as a labial in another, as Mg. *iliſa*, or *idiſa*, *idirana*, 'to enter,' Sam. *ulu*, *uluſ-ia*, Ef. reduplicated *alialia*, *uhulia*, 'entered (by a spirit), possessed'; My. *ſalat*, and *ſalap*, Ef. *ſili*, *ſiliſ*, 'to enter, insert.' When the *t* of this ending has changed to *n* in Mg., this *n*, on the addition to it of the ending *ana*, often changes to *m*, as *minuna*, 'to drink,' *minumana* (not *minunana*), My. *minum*, Ef. *minu*, *minuſ*, Sam. *inu*, *inumaga* = My. *minuman*, Mg. *minumana*, Ef. *minuſiana* (the *i* after the *g* will be explained below): so Mg. *eni-na*, Mg. *ana-m*, 'six'; original initial *s* in this word sometimes has become *f*, as Ceram *wonen*, Ml. *won*, Tah. *fene*; so second radical *s* in the word for 'ten', *fulu*, *puluſ*, and that for 'nine', My. *ſalapan* (red.), Makassar *jalatien* (red.). In Santo *m* and *n* are often used indifferently by different speakers, or even by the same speaker (Vol. II of this series, p. 1). Thus we have Santo *kanim* = Fl. *kemuni*, 'ye,' pronoun second person plural, and Ef. *komam* and *kinami*, 'we and they'; My. *nipis* and *mipis*, Ef. *ma-niſi*, 'thin.' In Rotuma *t* is very often pronounced *f*, as *fa*, for *ta*, 'man'; *maſ*, for *mat*, 'eye'; *ſolu*, for *tolu*, 'three,' and so forth.

(f) Labial and Dental, as in § 5 g. In Santo owing to the confusion, noticed under (e), between *n* and *m*, we often have *n* for original *m*, as *lina* for *lima*, 'five.' In South Santo (Vol. II of this series, p. 1) there is a sound, represented by *t*, which is described as *tp*, or a sound between the two. It is a half *t* half *p* sound. On the opposite coast of Malekula there is a sound which makes the same confusion between *f* (or *v*) and *t*'. One hears what is at once labial and dental, just as in *p* and *m* what is at once guttural and labial: Santo *vate*, and

t'ate, N. Guinea (*L.* 332) *fiak*, and *tiak*, 'four'; Malekula *ambitu*, and *wontit*, Mysol (*W.*) *fit*, and *tit*, N. Guinea *fik*, *tik*, and *sik*, Java *pitu*, My. *tujoh*, Mg. *fitu*, and (dialect in Sir Joseph Banks) *titu*, 'seven,' Mahri *ibet* (for *sibet*, Assy. *sibit*); Ef. *fanua*, Santo *vanua*, and *t'anua*, 'house, country'; Ef. *fafine*, Malekula *vavine*, and *t'at'ine*, 'woman'; My. *bulan*, Mg. *vulana*, Bu. *ulög*, Timuri *fulan*, and *tulan*, Ef. *atilagä*, *atlag* (prosthetic *a*), (Port Praslin *kalan*, Duke of York *kalağ*, see (*d*) above), Santo *wula*, Fi. *vula*, N. Caledonia *malog*, An. *mohog*, Rotti *bulak*, Sumatra *bulen*, *bulet*, *bula*, Mahri *wareh*, *woret*, *eret*, *haret*, *worat*, *wurut*, *wurit*, *airit'*, Tigre *werha*, Sokotra *irah*, 'moon': see Index s. v. **𐤀𐤓𐤕** (𐤀𐤓, 𐤀𐤓𐤕)—not in Arabic.

15. Letters which readily fall away or disappear, as in § 6. For the aspirated *b* (= *b* and *p*), that is, *f* (= *v* and *f*), and *m* (when pronounced *f* which readily passes into *w* and disappears), and for *k* and *t*, see above.

S has sometimes disappeared as (ستة), Mahri *itet*, Mg. *enina*, 'six'; *minugi*, *minuna* (مِنْوُنَا), 'drink'; Causative prefix *a*, Arb. *a*; pronoun third person, Tanna *in*, Ef. *ija*, *inā*, My. *inā*, Assy. *sunu*, *sina*, ܣܝܢܐ, ܣܝܢܐ, &c.; سبعة, Mahri *ibet*, Mg. Sam. *fitu*, Java *pitu*, 'seven'; خمسة, Mahri *homo*, Marquesan *hima*, Ef. *lima*, Mg. *limi*, and *dimi*, Maori *rima*, Epi *yima*, *sima*, &c., 'five'; سرق, Mahri *hiriq*, Ef. *binak*, *finak*, 'to steal.' In the word for 'five' it is the final *s* that has disappeared.

T initial has disappeared in (تسعة) Mahri *iset*, Sokotra *sarah*, M. Syr. *icha* (*itsha*), (Sula *tasia*) Bouru *eshia*, *chia*, *siwa*, Batta *siah*, Santo *siwa*, Mg. *sivi*, Tong. *hiva*, Maori *iwa*, 'nine'; تِسْعَانِ (Sumatra *lapan*) Savu *panu*, Easter Island *varu*, Mg., Sam. *valu*, Maori *waru*, Carolines *wan*, *wal*, Santo *walu*, *ālu*, Malekula *wal*, *ālu*, Oba *balu*, 'eight.'

L, Ef. *malūs*, *māūs*; سفل, 'to descend,' Ef. *siwo*, *suwa*, Tong. *hifo*, Sam. *ifo*, An. *asuol* (*asuwool*).

R, Ef. verb. pron. *ru*, and *ēu*: the *r* here is for original *n* (*m*)¹:

¹ As in Tanna, verb. pron., *r-*, thus *even*, to go, in *recen*, he goes, for in *neven*, and so with all verbs. So Ef. *ru ban*, they go, is for *nu ban*, Dual *rā ban*,

Tanna *ilar*, *ilia* (*inira*), ከላ, Eth., Amh. *elu*, *ela*, Arb. *ila*, &c. (see Index under the letter *ṣ* for this). This Semitic personal demonstrative plural pronoun is usually appended in Oceanic to the second and third personal pronouns plural, thus, third person, Ef. *inā* (now singular, but originally plural), My. *iā*, Mg. *izi*, *isi* (plural and singular), Ef. *inira*, Mg. *izareu* (for *inareu*), Eromanga *irora* (for *inora*), *yoril* (for *yonil*), Tanna *iraha* (for *inara*), dialects of Tannese *ilar*, *ilat*, *ilah*, *iria*, *ilia*, Fut. (Po.) *ak-iria*, Tong. *ki-nau*, 'they,' lit. (*na-u*), 'they—those.' Second person: Mg. *anareu*, Tanna *kimiaha*, dialects *kumiar*, *kimia*, *itumat*, Malekula dialect *kamito*, Ef. dialect *akamus*, Fi. *kemuni*, 'ye,' or 'you,' literally 'you—those.' اَنتُمْ, Amh. *arut*, at Arkeeko *ubah*, Sula *riha*, Tagala *apat*, My. *ampat*, Mg. *efāta*, Acheen (Sumatra) *baat*, Ef. *bātē*, 'four.' 'Fruit,' Aramaic *pērah*, *pīra*, Mg. *rua*, My. *buwah*, Ef. *boā*, *ua* (*wa*).

N: see the word for 'man' under *ṣ*, and *ṣ*, in Index. Ef. *ani*, or *an* or *a*, 'to abide'; *nani*, and *nai*, or *nei*, 'child,' *bano*, *ban*, and *ba*, 'to go'; Ef. *inau*, Tanna *iau*, &c., 'I'; Arb. *l'ina*, Assy. *sina*, M. Syr. *tera*, Mahri *l'aro*, Sokotra *tera*, Celebes *dia*, My. *dua*, Ef. *rua*, *tua*, Mg. *rua*, &c., 'two.' Formative prefix *i-*, for *-in*, Ifal for *Infal*. So the formative suffix *-na* becomes sometimes *-a*, in Polynesian, and *-ina* in Mg. is both *-ina* and *ia* in Polynesian. The preposition *ni* is often *i* as in Fi., Ef., &c.

The final *a* of the word *l'ina*, *rua*, &c., 'two,' is the *a* of the Semitic dual ending.

Initial *n* of trilaterals, as in Heb. and Arm., often disappears: see Index under the letter *ṣ* for examples, as *bisa*, 'speak,' *kat*, 'bite,' *saki*, 'ascend,' *buka*, 'swell,' &c. Ef. and Fi. *ni*, and *i*, the preposition, in Arb. *j*. Final *n* also sometimes falls away, as in *karo*, 'throat, gullet,' *sobe*, 'nape of neck.'

M, as we have seen, may disappear whether initial, medial, or final. The *m*, in Arm. and Assy. changed to *n*, of the second and third personal pronouns plural, was apt to fall they two go, both *ru*, and *rā*, being for *nu*, *nā*, originally *mu*, *ma*, A. *humu*, Dual *humd*.

away, Arb. *antum*, *antum*, and *antu*, Amh. *antu*, dialect of Syria *anku*, *أنكو*, and so My. *kamu*, *kar*, and *ag'au*, Mg. *anau*, Ef. *kumu*, *akam*, *egū*, (suffix, Ef., My. *-mu*, Ef. dialect *kama*), Arb. *tum*, *kum*, Heb. *tem*, *kem*, Tigri *kum*, Eth. *kemu*, Amh. *hu*, Ef. d. *ju*, Arb. *tu*, Heb. *tu*, Syriac *tun*, Mandaitic *tun*, *tu*. So in the third person plural, thus Talmudic *in-ho*, *in-he*, for *in-hon*, *in-hen*; M. Syriac *an-i*, in which all that is left of the original pronoun, in Assy. *sunu*, *sina*, Arb. *humu*, *hunna*, Heb. *hem*, *hema*, &c., is *i*, the *an-* or *in-* being demonstrative prefixes. The M. Syr. suffix of this pronoun sometimes retains its *n* but is usually without it simply as *ē*. In the Semitic dialects generally, however, this pronoun whether separate or suffixed retains its *m* or *n*: so also in the Oceanic dialects especially in the suffixed form, thus in My. it is *inā*, or *iya*, suffixed *ñā*, Mg. *izi*, *isi*, *ia*, *i*, suffixed *ni*, Sam. *ia* (and *na*), suffixed *na*, Ef. *inā*, *ija*, *na-i*, suffixed *na*, *nā*, and *mia*. In My. *ma-rika*, 'they,' the *ma* is probably this pronoun, like the *ga*, in Ef. *ga-ra*, and *za* (for *na*), in Mg. *iza-reu*, and *ini* in Ef. and Santo *ini-ra*, 'they.' This pronoun occurs also as the last part of the combination of the pronouns of the first and third persons called the 'exclusive', 'we and they,' Ef. *kina-mi*, dialect *agam*, Santo *ana-m*, My. *ka-mi*, Mg. *aha-i*, suffixed Santo *na-m*, Ef. *na-mi*, Mg. *na-i*.

16. (a) Dropping of initial syllables of words first radical weak, or quiescent, and on the other hand, (b) adding an initial syllable to words with ' (Aleph prosthetic) to lighten the pronunciation, as in § 7.

(a) For instance, the three Semitic words given as examples of this in § 7 appear thus in Oceanic, Ef. *atai*, and *tae*, 'to know'; *𐤀𐤕*, Sumatra *sada*, Gaudalcanar *kesa*, Epi *saka*, Ef. *sika-i*, *tesa*, Sam. *tasi*, N. Caledonia *tat*, &c., 'one'; and Assy. *laku*, Fi. *lako*, 'to proceed,' 'going.'

(b) For example *إِسْم*, 'name,' Ef. *gisā*, Malo *isa*, Santo *kiša*, Fi. *yat'a*; *شَمْس*, 'sun,' see Index—Ef. *elo*, *alo*, *ali*, My. *ari*, Mg. *andru*, all show this prosthetic syllable, the sound repre-

sented by 8, ٨, being difficult. So Ef. *atmate*, for *temate*, *atelaki*, for *telaki*; and *allaj* or *atēlaj* (the moon).

In Efate the first syllable of, for example, *bati*, 'teeth,' is of a different kind: for which see Index under the letter *ʋ*. Thus 'teeth' is in Santo *uʋu*, and *peti*, Su. *isi*, Madura *waja*, Celebes *gisi*, Savu *gutū*, Gilolo *gedi*, &c.; and 'head,' in Mahri *here*, *haroh*, *hare* (final *s* dropped), is in Celebes *urie*, *ulu*, Amboyna *uruka*, (Mg. *luha*), *ulura*, Ceram. *yuli*, Sunda *pulu*, Lampong *uluh*, My. *ulu*, Maori *uru*. As the Index shows, the additional initial syllable in these words for 'teeth' (and 'head'), is that of the Semitic 'broken plural', or rather collective singular. As such 'broken plurals' have almost entirely replaced in Arabic the old or 'sound' plurals, so the latter have almost completely disappeared from the Oceanic dialects.

17. We give here a few specimens showing the letter changes in the words for 'man,' 'male,' 'woman' ('female'), 'sun,' 'day,' 'bone,' and 'child,' &c.

(a) نَاسٌ, نَاتٌ, ܢܬܝܢܐ, ܢܬܐܢ, Assy. *yasi*, &c., 'man,' 'human being.' This is the word of which the following forms are given in Max Müller's *Science of Language*, p. 262, *oraj*, *raj*, *oran*, *olan*, *lan*, *ala*, *la*, *na*, *da*, *ra*. Ef. *nātā*, *ata*, *ila*, *ta*, and see below under (d), and (e).

(b) ܢܬܝܢܐ, (ܢܬܐܢ), 'man, male, vir,' (c) ܡܪܝܐ, ܡܪܐܬܐ, 'woman, female.'

(b) Ef. *Malo*, and *Oba mera*, Ef. *mare*, *mani*, and *mā*, *Ysabel mara*, and *mane*, and *mae*, *Batta morah*, *Satawal mar*, and *mal*: Reduplicated,

Bina monemone, *MI. banman*, *Motu maruana*, *Bali muwani*, *Carolines (Mortlock)*, *muan*, *Ceram manowai*, Ef. *anoai*, *anōi*, *Gilolo anow*.

The Mg. and My. word for 'male' is quite different, *lahi*, and *lahi*, ܠܚܝܐ, ܠܚܝܐ.

(c) My. *bini*, N. Guinea *bin*, *pine*, Bu. *bai*, *Bauro wai*, Ef. *bite*, dialect *matu*: Reduplicated,

My. *parampuan*, Java *parucan*, *prauan*, *Tanna pilaven*, *pitan*,

bran. Other Oceanic forms are *mawina*, *vaivine*, *fai fid*, *fafine*, *Mg. vavi*, *Motu haine*, *Ef. dialect fafine*. The final *n* is for *i*, the Semitic feminine ending.

(d) Combination of (a) and (b) signifying 'male', 'husband':

Ef. <i>ata-mani</i>	Tanna <i>yeru-man</i>
<i>ita-mani</i>	<i>eru-man</i>
Epi <i>eru-müne</i>	ML. <i>ulu-man</i>
<i>ata-mane</i>	Santo <i>la-mani</i>
<i>su-mano</i>	<i>le-man</i>
ML. <i>asa-maj'</i>	Fi. <i>ata-gane</i>
Tong. & Sam. <i>ta-ane</i> , <i>ta-ni</i>	

(e) Combination of (a) and (c) signifying 'woman', 'female', 'wife':

Ero. <i>asi-ven</i>	Santa Maria <i>ta-wa</i>	
<i>yare-vin</i>	Fi. <i>yale-wa</i>	S. Cris. <i>ura-o</i>
<i>li-van</i>	<i>ale-wa</i>	Epi <i>si-ra</i>
<i>ahi-ven</i>	<i>le-wa</i>	<i>ti-ra</i>
Santo <i>le-vina</i>	Ef. { <i>la-i</i>	
D. of Y. <i>ta-buan</i>	{ or <i>le-i</i>	
Mota <i>ta-vini</i>	Vanua Lava <i>re-be</i>	N.G. <i>si-ne</i>
ML. <i>ra-bin</i>	<i>re-ene</i>	<i>s'i-ne</i>
Satawal <i>ra-bout</i>	<i>dre-ne</i>	
	Ef. <i>kuru-ni</i>	N.G. <i>kura-ni</i>
	or <i>guru-ni</i>	
	<i>kuru-i</i>	
	or <i>guru-i</i>	
	Santo <i>'ara-i</i>	
	<i>'asa-i</i>	

(f) Feminine of (a) signifying 'woman':

H. *'is's'ah*, Ch. *'ita*, S. *'atto*, A. *'unt'a*. Ef. *lai*, *le*, *li*, Fi. *adi*, *di*, Mota *iro*, *ro*. But Ef. *lai* may be *la-i*, see under (c).

(g) Sun (also day, and daylight), and §§ 13 b, 16 b. See Index under ☉ 'sun,' Tigre and Amharic *ṣai*, Epi (South-East *ndaē* (*dai*), Tarawan *tai*, Cajeli *lehei*, Amblaw *laei*, Meli *rea*, Sulu Islands *lea*, Mota *loa*, Tongan *lāa*, Samoan *la*, Maori *ra*,

Lifa *t'o*, *t'u*, Mare *du*, Aurora *aloo*, Efate *elo*, *alo*, *ali*, Mg. *andru*, *anru*, My. *ari*, Lobo *orah* and *orak*, Mafoor *ori*, Vaturaga *aso*, Florida *aho*, Fiji *sigā*, San Cristoval *sina*, Motu *dina*, Aneityum *t'ij*, &c.

(h) Bone, v. § 10, and Index under *ḥac*, plural *ḥacḥac*, Mahri *'afait*, *at'at'* (the *m* dropped), Efate *tāot*, or *tawot*, Mg. *tāulana* (note the nunation), Guaham *tolan*, Lampong *tulan*, My. *tulag*. In this word Efatese has the original plural (feminine) ending *t*, which the others change to *l*.

(i) Child, father, mother: see Dict. s.v. *ani* (for *nani*). The initial radical (v. Index) is found as *w*, *y*, and ' (*l*). It is *a* in My. *anak*, Ml. *anatu-n*, Mg. *anaka*, *k* in Ef. *kanoa*, *kanoka*, My. *kanak*, and *z* in Mg. *zanaka*, dropped in Ef. *nati*, *nani*, in which the middle radical *l* is represented by *n*, and in *reita n* by *r*, as in Mg. *reni*, An. and Ml. *risi*, but by *l* in Pa. *lati*, Fila *leta*, Celebes *leyto*. The third radical *d* is represented by *t*, as in Ef. *nate na*, by *n*, as in *nani na*, by *k* in Mg. and My. *anaka*, Ef. *kanoka*, and elided in Ef. *nai na*, *kanoa*, Mg. *rai*, Ef. *ere*, Ceram. *ina*, Epi *la*, Ef. *reita*, Fila *leta*, &c.¹

For the places in the foregoing where the letter changes in the numerals, and certain other much-used words (sun, moon, star, stone, fire, fruit, lightning, wind, heaven, water, ear, man (person), man (male), woman, eye, fruit) are explained, see Ch. VI; and for the same in the personal pronouns, Ch. V. In the foregoing are also explained the words for head, year, sea, navel, name, teeth, bone, skin, house, tree, canoe (ship), and many other nouns, verbs, and particles too numerous to mention here.

¹ See Index.

CHAPTER III

TRILITERALISM AND INTERNAL VOWEL CHANGE

It is now to be shown that the Oceanic primitive language had like each of its sister dialects, Arabic, Assyrian, &c., its share of the common stock of purely and exclusively Semitic triliteral words (nouns and verbs) with the purely Semitic common method of word formation or inflexion by internal vowel change, and external additions (prefixed, infixed, suffixed), and its share also of the limited common stock of purely Semitic particles. This, if it can be shown, will be admitted to be conclusive. The particles will be dealt with subsequently.

The ancient Semitic finite verb, with its perfect and imperfect, was simply a verbal noun¹ joined in a certain way with the personal pronouns, and with it or from it other and numerous verbal nouns² were formed by vowel change and external formative additions. The ancient finite verb with its perfect and imperfect so formed is no longer found in the existing broken down Oceanic languages, though as analytic substitutes for it we have as the finite verb for instance in Efatese 'the verbal pronoun' joined with these verbal nouns after the fashion of the Imperfect, as *a bano* I (am, or was) going=I go (or I went), and in Malagasy the 'pronominal adjunctive' joined with these verbal nouns, after that of the perfect, as *tiaku* my loving=I loved, or, I love. The verbal nouns that were formed with or from that of the ancient finite verb were numerous, and in them we have the ground-

¹ *C.G.S.L.*, pp. 164 and 178.

² *Ibid.*, p. 195, and Wright's *Arb. Gr.*, I. §§ 195, 196.

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forms of the modern Oceanic verb. We may compare here the following Arabic forms:—

1. *فَعَلَ* *fa'l* (*fa'lu*, or *fa'lo*, *fa'li*, *fa'la'*; in the rest I shall not give these final vowels, but the reader should bear them in mind).
2. *فَعِلَ* *fi'l*.
3. *فُعِلَ* *fu'l*.
4. *فَعَلَتْ* *fa'lat*.
5. *فَعَلَتْ* *fi'lat*.
6. *فُعَلَتْ* *fu'lat*.
7. *فَعَلْ* *fa'al*.
8. *فُعَالْ* *fu'al*.
9. *فَعَلَتْ* *fa'ulat*.
10. *فَعَلَتْ* *fa'alat*.
11. *فَعِلْ* *fi'al*.
12. *فُعَالْ* *fu'al*.
13. *فَعَلَتْ* *fi'alat*.
14. *فُعَلْ* *fu'al*.
15. *fu'al*.
16. *fu'ulat*.
17. *fa'il*.
18. *fa'il*.
19. *fa'ilat*.
20. *fa'ilat*.
21. *fa'ul*.
22. *fi'ulat* (Heb.).
23. *fu'ul*.
24. *maf'al*.
25. *maf'il*.
26. *maf'ilat*.
27. *maf'ul*.
28. *maf'ulat*.
29. *maf'ulat*.
30. *fi'ulat*.
- &c.²

Of these forms 1-6 are the commonest in Oceanic. The difference from the Arabic form is mainly in the last vowel of 1-3 (this last vowel is not written in the above as explained) and in the last two vowels of 4-6 (the last being this same unwritten terminal) there being for the final *u*, or *o*, when it is not elided, sometimes *a*, or *i*, and for the *a* before the *-l*, often *u*, or *o*, as in other Semitic languages. We now proceed to compare the Oceanic triliteral words with Arabic, Assyrian, &c.,

¹ In Arabic as in the Semitic mother-tongue every noun ended with one of these italicized vowels, *u*, or *o* (nominative); *i* (genitive); *a* (accusative). Generally the other Semitic languages, and the modern Oceanic use these final vowels indiscriminately, without case signification.

² For these and other forms, see Wright's *Arb. Gr.*, Vol. I. §§ 196-219, &c.

just as, for instance, we compare, say Assyrian or Himyaritic words with Arabic, Hebrew, Syriac, or Ethiopic.

Take for example Efate *lifai*, to bend round; *malibai*, bent (the final *i*, transitive particle, is explained below); *lofa*, a thing bent; *lofai*, to bend; *malofa*, bent; *kalofa*, or *kolofa*, bent; *lufa* (Samoan *lavalava*), a wrapper round the loins; Samoan *lofa*, to crouch; *lofata'ina*, to cause to crouch; *lave*, *lavelave* (Arabic *lafelafa*, to wrap round, &c.), to entangle; *lavelavea*, to be entangled; (for *-a*, and *-ta'ina*, see below). Fiji *love*, *lovet'a* (Samoan *lavasi*), to coil, fold, to bend; *kalove*, bent; *salove*, flexible; Malay *lipat*, *lampit*, *lapit*, *lampis*, *lapis*, a fold, to fold, plait; Malagasy *lefita*, also *lufita*, folded, bent, plaited; Arabic *laffa*, to be involved, intertwined, to wrap up, wrap round (oneself, as clothing), to fold; *laff*, *liff*, *laffat*, *liffat*, involved, intertwined, &c.; *loffa*, *loffat*, coil of turban, winding of road. In this example the above given six commonest forms of the modern Oceanic verb (or noun), the ancient verbal noun, are seen, viz. :—

- | | | |
|------------------|--|---------------------|
| 1. <i>lave</i> . | 3. <i>lofa</i> , <i>love</i> , <i>lufa</i> . | 5. <i>lipat</i> . |
| 2. <i>lifa</i> . | 4. <i>lampit</i> , <i>lavasi</i> . | 6. <i>lovet'a</i> . |

The inference is irresistible that in the Oceanic primitive or mother-tongue this word was triliteral, and had the vowel changes peculiar to the Semitic languages most fully preserved in the ancient Arabic; and that as a triliteral word with the middle radical doubled it underwent the usual contractions, set forth in all Semitic grammars, of such words, as is plainly seen by comparing with the Arabic. These forms, originally verbal nouns and still often used as such, formed from the ancient finite verb, as *lipat*, a fold, *lofa*, a thing bent, or bending, have become ground-forms of the modern verb, as *lipat*, *lipatkan*,¹ to fold; *lofai*,¹ to bend; from which again are formed by external additions modern verbal nouns, and derived verb forms. Thus we have *lipatan*, a fold; *lofaian*, a bending or being bent; *lavelavea*, entangled or entangling; *malibai*, bent; and the derived verb forms (see below):²—

¹ For *kan* and *i*, transitive particles, see below on the Particles. ² Ch. IV.

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Safal, Fiji *salove*, flexible.

Mafal, Malay *malipat*, to fold, plait; Efate *malifus*, bent, flexed.

Mifal, Malagasy *milefiſa*, folded.

Tafal, Fiji *kalove*, Efate *kalofa*, bent.

Manfal, Malagasy *mandefiſa*, to fold, bend.

Matafal, Samoan *fa'alave*, to take a turn of a rope as round a pin.¹

It is not proposed to give here these modern verbal nouns, and derived verb forms for the following words, but they may easily be found in the dictionaries.

As is seen in this example the vowels of the ground-forms of the Oceanic verb are retained in the modern derived forms and verbal nouns. It is in the ground-forms therefore that we find the proof of the part played in the ancient language (the primitive Oceanic) by internal vowel change.

To show that this is a fair specimen of modern Oceanic words, that it is not exceptional but only one out of the mass and of a piece with the rest, would prove conclusively that the Oceanic primitive or mother-tongue had like each of the sister dialects, Arabic, Assyrian, &c., its share of the purely and exclusively common stock of Semitic triliteral words with the purely Semitic common method of word-formation or inflexion by internal vowel change and external additions. This then is what we have now to endeavour to show, and we may begin with words belonging to the same special class as this, viz. :—

(a) TRILITERALS WITH THE SECOND RADICAL DOUBLED.

The figures refer to the above given verbal noun forms 1-30. Efate 1 *tabu*, Maori *tapu*, prohibited; Arabic (*dabba*, to prohibit) 1 *dabba*, a prohibiting, or being prohibited.

Efate 1 *malo*, Malay 4 *malas*, disgusted, loathe, unwilling, averse. Arabic (*malla*, to loathe, be disgusted, unwilling, averse) 1 *mallo*, 4 *mallat*.

¹ For these prefixes, see below on the Formative prefixes.

Efate 1 *tefa*; Fiji 4 *tuva*, to put in a series, range troops in order of battle. Arabic *ṣaffa*, to set or place in order in a series, to arrange the line of battle, 1 *ṣaff*.

Efate 1 *kari*, *karo*, to scratch, scrape, shave, seize, grasp; *karo*, the throat, gullet; *kārī*, a plane; Malay *garu*, to rake; Efate 3 *gura*, to rake; Malagasy 3 *kuri*, to scrape; Efate 6 *gurasi*, to gnaw; Efate 4 *karaka*, *karati*, *karisi*, *karafi*, *karuti*; Malay *garit*, *garis*, *garut*, *garok*, *garap*, *karut*, *karok*; Malagasy *harafa*, to shave; Arabic (*garra*, to drag, snatch, sweep, seize; Hebrew, *garar*, to scrape, sweep, saw); Arabic 1 *garr*; 4 *garrat*; 6 *gurrat*; Hebrew *garon*, the throat, gullet.

Efate 1 *kalu*; 3 *kulu*, a covering, as of cloth or a mat, to cover oneself with such; 4 *kaluti*; 6 *kuluti*, to cover with such, to clasp one round so as to hold him; *kel*, *keleti*, *kelu*, *kelakela*, turn round; Malagasy 6 *hudina*, *hudidina*, and *herina*, Malay *guliḡ*, *guluḡ*, *goliḡ*; 5 *giliḡ*, *kaliliḡ*, to roll, to turn round; Arabic (*galla*, to cover, &c., Hebrew *galal*, to roll) 1 *gallu*; 3 *gullu*, a covering; Hebrew *gilgal*, a wheel, a whirlwind, compare the analogous Malagasy *hudinkudina*, turned repeatedly; كَرَّرَ, كَرَّرَ, كَرَّرَ, كَرَّرَ to turn round, revolve, Ef. *kel*, *kelet*, *kelakela*, *kelekelet*.²

Efate 3 *kusi*, and, with *k* elided, *usi*, to follow, to track, to narrate; Malay 6 *usir*, to pursue; Arabic *ḥaṣṣa*, to track, to narrate.

Efate 3 *soka*, to leap, go swiftly, be inflamed with anger, to spear, inivit *mulierem*; Samoan *soso'a*, Tongan *hoka*, to spear, pierce; Arabic *ṣaḥḥa*, to leap, to go with vehemence, to burn with rage, inivit *mulierem*, to project, to throw.

Malagasy 4 *haraka*, scorched, dried up, parched; Malay *gariḡ*, *kriḡ*; Efate 1 *kara*, dry; Arabic *ḥarra*; Hebrew *ḥarar*, to be hot, burned, dried up.

Malagasy 1 *tani*, Efate *tagi*, to sound, clank, tinkle, hum,

² In this paragraph there are two cognate words (for which see *kel*, *kulu*, in Dictionary), the one beginning with *g*, the other with *k*, both second radical, *l* or *r*, doubled. The doubled letter is seen in *hudidina*, *kaliḡ*, and the reduplicated form Arb. *karakara*, *karakarat*, Eth. *an-N'ark'ara*, is seen in Ef. *kelakela*, *kelekelet*.

wail; Malay 4 *tagis*, (Efate, Samoan) *tagisi*; Arabic *ṭanna*, to tinkle, clank, ring, hum.

Efate 3 *kofu*, to wrap up, enclose, to clothe; Tongan, *koʻu*; Samoan *ʻoʻofu*, to put on a garment; Efate 4 *kafuti*, to wrap up, enclose; Efate *kofu*; Samoan *ʻofuʻofu*; Fiji 6 *kovuna*, to envelop in leaves food gathered into a mass to be cooked in the oven; Efate *kofukofua* (-a), bent so as to be concave, so Maori *kohu*, *kohoku*; Efate *k* elided, 3 *ofa*, 1 *aba*, to whirl round, so Tahiti *ohu*, which also denotes to bend downwards, to stoop; Hawaiian *ohuohu*, heavy; Efate 1 *kabu* (dialect *koau*), the native food ('pudding') gathered into a mass wrapped in leaves and cooked in the oven, the principal daily food of the natives, so Arabic *kobba*, *kabab*, 'kibby,' the national dish of the Arabs gathered into a round mass and cooked in the oven. Arabic *kabba*, to roll up into a ball, to make into balls food for cooking; to invert, to stoop, to be heavy; *kabakaba*, to be wrapped up, enveloped, to wrap up or envelop oneself (in one's garment); Ethiopic *kabab*, to whirl round.

Efate 1 *saru*, Malay *saru*, Efate 21 *saruru*, to sound, resound, roar; Arabic (*ṣarra* to make a noise, sound, roar) 1 *ṣarru*; 18 *ṣariru*.

Efate 1 *kaf* bent; Maori *kapu*, curly, the hollow of the hand; Efate *kafikāfi*, a native basket, to put the hand into such a basket to feel for and take out something; Arabic *kaffa*, to take something stealthily between the fingers; Hebrew *kafaf*, to bend; *kaf*, the hollow of the hand, a hollow vessel; and as to the form compare with *kafēkāfē* Arabic *kafēkafa*.

Efate 1 *kasi*, to rub; Samoan *ʻasi*; Malay 6 *gosot*, *gosok*, 5 *gisik*, *kisil*; Malagasy 4 *kasuka*, to rub; Arabic (*ḥas's'a*, to rub) *ḥas's'a*.

Efate 1 *ruka*, 24 *maraka*, to desire, will, be willing, desirous of; Syriac *rag*, to desire, will (this in Arabic would be *ragga*), 2 *rega*, desire, will.

Efate 1 *šila*, *šilasila*, to sound, crackle, rattle (as thunder); Samoan *fai-tilitili*; Maori *whai-tiri*, thunder; Maori *tiri*, to crackle; Arabic *ṣalla*, *ṣalāṣala*, to sound, crackle, crack, as thunder.

Efate 1 *kala*, *kalakala*, Malagasy 2 *keli*, or *heli*, little; 5 *kelez*, in imperative passive *kelezu*, verbal noun *kelezina*; *kelezu* is for *kelesi* of which the *u=i* in the other Oceanic languages, and written *i* in *kelezina*; 23 *kululi* very small; *heliheli* (and *kedikedī*) to move to and fro; Efate *makalakala*, to move about quickly (as ants). Arabic (*kalla*, Hebrew *kalal*, to be little) 1 *kalu*, *kalli*, *kalla*, 5 *kallat*; Hebrew *kilkel* (pilpel); Arabic *kalēkala*, to move to and fro.¹

Efate 2 *siba*, 3 *siba* (*masiba*, a fragment, broken); Fiji *sove*, to break; Malagasy 6 *sumbina*, fragment, broken; Hebrew, Chaldee *s'abab* (this in Arabic would be *s'abba*), to break, Chaldee *s'ibba*, a fragment.

Efate 3 *sumi*, 6 *sumili*; Malay *sumpat*, *sumbat*, *sumpal*, 1 *sampal*; Malagasy *tampina*, to plug, stop an aperture; Arabic *šamma*, to plug, stop an aperture.

(b) TRILITERALS WITH THE MIDDLE RADICAL *w* AND *y*.

Efate 1 *mate*; Samoan *mati*; Malay *mati*; Malagasy (*fati*, a corpse) *mati*, to die, be dead; Malagasy 4 *matesa*; Mangarevan *mater* in *materaga*. Arabic *māta*, to die, be dead, 1 (*maut*) *mat*.

Efate 1 *masi*, to shave; Arabic *māsa*, to shave, 1 (*maes*) *mas*.

Efate 1 *laja*, 4 *lagat*, to raise; Samoan 1 *laja*; Maori *rağa*, to raise, Efate *laji*, up, above, the sky, heaven; Maori *raği*; Malay 4 *lagit*; Malagasy *laniğa* id.; Maori 3 *ruğa*, the top, upper part, upwards, on high; Samoan *luga*; Hawaiian *luna*, id.; Hebrew *ram* (in Arabic this would be *rama*), to be high, to raise; *rum*, height, elevation; *ramah*, *ramat*, Ethiopic *rama*, a high place, third heaven (Ethiopic).

Efate 3 *soro*, *sore*, *suru*; Malagasy 6 *suduka*, *sudika*, to tell lies, to deceive; Arabic *zāra*, to tell lies, 3 *zuru* or *soro*.

Efate 25 *mitiri*, *miğiri*; Malay 6 *tulis*; Malagasy *surafa*, *surifa*, to make figures, draw, paint, write; Arabic *šara*, to form, make figures, draw, paint, 6 *šurat*.

¹ In the foregoing the uncontracted form appears in some cases, as in My. *kalitiğ*, Mg. *hudidina*, Ef. *saruru*, Mg. *kululi*.

Efate 3 *suru*; Malagasy 4 *saruna*; Malay 6 *suruk*, to conceal; Ethiopic, *sawara* (this in Arabic would be *sāra*), to cover, conceal.

Efate 1 *tani*, 3 *tuni*, 4 *tanumi*, *tanumaki*; Malay *tanam*; Samoan, *tanumia*, *tanuma'ki*, to cover with earth, soil; Arabic *ṭāna*, to cover with earth, clay, soil.

Efate 1 *tiri*, sometimes pronounced *riri*; Maori *rere*; Samoan *lele*, to fly; Arabic *ṭāra*, to fly; 1 *ṭayr* or *ṭair*.

Efate 1 *aſa ki*; Malagasy 4 *aſina*, to conceal, bury; Efate 3 *aſa ki*; Samoan *uſi*, 6 *uſitā'i*, *uſitia*, to cover, conceal; Efate 3 *uui*; Samoan *uſi*; Malay *ubi*; Malagasy *uvi*, the yam (so called as being a root buried in the ground, or covered with earth); Arabic *ʿaba*, to be concealed, to conceal, to bury; 1 *ʿayb*; 4 *ʿaybat* (cf. *ʿayab*, roots).

Mota 2 *esu*; Polynesian 3 *ora*, *ola*; Malay 6 *urip*; Java 5 *idup*; Efate 25 *mairi*; Malagasy 26 *veluna*; Efate 27 *mauri*, dialect *mole*; Fiji *bula*; Tanna 28 *murif*, *murep*, life, to live; Arabic *ʿāsa*, to live; 5 *ʿsʿat*; 26 *maīsʿat*; 25 *maīsʿ*.

From the examples of verbs middle radical *w* and *y* it is clear from comparison with the Arabic that in the ancient Oceanic such words underwent the regular contractions set forth in Semitic grammars.

(c) TRILITERALS WITH ʾ, ḥ, ḥ̣ (AND ḥ'), AND ʿ (AND ʿ') MIDDLE RADICAL.

In the Oceanic languages these verbs are contracted like those with *w* and *y*. In Assyrian Sayce (*Assyr. Gr.*) classes verbs middle radical *w*, *y*, ʾ, ḥ altogether as concave or quiescent verbs. In the Semitic languages in the course of their analytic development these consonants tend to become all alike quiescent, as for instance in Mandaean. In Assyrian, according to Delitzsch (*Assyr. Gr.*), ʾ, ḥ, ḥ̣ (and ḥ'), ʿ (and ʿ') were all pronounced alike as ʾ, or spiritus lenis, that is, have lost their consonant power, ḥ', however, being pronounced like Arabic ḥ: the modern Oceanic as distinctly compares in this with the

Assyrian, as it does in the verbal noun forms with the Arabic. It is certain, however, that all these consonants were not always so pronounced, or quiescent, in ancient Oceanic. That they have become so especially when the middle radical of verbs is to be explained not only from their natural tendency to quiesce, but also from the fact that in the verbal noun forms 1-6, which are the common ground-forms of the Oceanic verb, the middle radical always lost its vowel. However it may be explained the fact is certain, as a few examples will show.

Efate 3 *bolo* or *folo*; Fiji 1 *vala*, to do, to act; Efate 6 *bolosi*; Fiji 4 *valata*; Arabic *fa'ala*, to do, to act; 1 *fa'l*; 4 *fa'lat*.

Efate 3 *sulu*, a torch, to light by a torch, to scorch with flame; Samoan *sulu*, a torch, to light by a torch; Malay 6 *suluh*, a torch; Malagasy 3 *şulu*; 2 *şilu*; 5 *şiluvana*, to light by a torch; Arabic *s'a'ala*, to kindle a fire, light a torch; 6 *s'u'lat* flame.

Efate 3 *soro*, to burn, flame (of fire, of rage); Maori *toro*; Efate 6 *sorofi*, to burn, to flame with rage; Fiji, *t'oroğa*, to scorch; Arabic *sa'ara*, to kindle a fire, to rage; 3 *su'ru* or *so'ro*, flame of fire, flame of rage.

Efate *bara*, to burn, be burned, kindle; 21 *bauri*, *bauria*, to kindle a fire in the oven; Samoan 1 *vela*; 4 *velasia*; Maori *vera*; Tahiti *vera*, to burn, to heat, to be cooked; Hebrew *ba'ar*, to kindle, burn, be burned; Arabic 1 would be *ba'r*; 21 *ba'ur*.

Efate 1 *taġi*, 2 *tine*, to carry sail (a canoe); *mitaġa*, *miten*, to be laden, heavy; 12 *tiana*, or *tiena*, laden, gravid; Malagasy 1 *entana*, burden; Malay 4 *taġgung*, to bear, carry; Syriac *f'en*, to bear, be laden, *f'ana*, burden; *f'ina*, laden, gravid.

Efate 12 *miala* or *miela*, to be red; Samoan 1 *melo*; Malagasy *mena*, red; Malay *mera*, red, reddish-brown, bay; Arabic *ma'ara* (4), to yield red milk mixed with blood; *ma'ir*, red; *ma'ar*, reddish.

Efate 1 *lami*, to eat; Samoan *lamu*, to chew; Hebrew *laġam*, to eat; Arabic 1 would be *laġm*.

Malekula 3 *roso*; 6 *rosovi*; Efate 3 *loso*, to wash; Arabi *raġaġa*, to wash; 3 (would be) *roġşo*.

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Efate 3 *rumi*; Fiji *loma*; Samoan *alofa*, to compassionate, to love; Fiji 6 *lomana*; Samoan (in) *alofajia*, *fealofani*; Maori (in) *arohatia*; Fiji *loma*, the heart, the inner parts, midst or inside of a thing; Arabic *raḥima*; Hebrew *raḥam*, to compassionate, to love; Arabic 3 *ruḥm* or *roḥm*; Hebrew *reḥem*, the inner parts.

Efate 2 *silā*, to peel, shave off; Malagasy 5 *silāṭa*, *silaka*; Arabic *saḥ'ala*, to peel, shave off.

Efate 2 *simu*, 3 *tumu*, to heat, be hot, inflamed; Malagasy, Malay, Samoan, Fiji *tumu*; Malagasy 4 *tanina*, *tanika*; Fiji 6 *vakatununa*; Arabic *saḥ'ana*, to heat, be hot, inflamed; 3 *suḥnu* and *ṣuḥ'nu*; 6 *suḥ'nat*, 4 *sahnat*.

Efate 3 *bono*, to be shut, closed, secret; 6 *bonoti*, *bunuti*, *monoti*, *munuti*, to shut, close, stop, cover, conceal; Maori 1 *pani*, to shut; Hawaiian *pani*, to shut, conceal; Tahiti 3 *puni*, to be enclosed, to hide; *tapuni*, to hide; Mangaiian *puni*, to hide; Tongan *buni*, closed, shut; *tabuni*, to shut, to close up; Samoan 6 *punita'i*, *punitia*, to stop with, to be shut up; and *moniti*, to stop, cork, plug; Malay 3 *buni*, hidden, to hide (and Sanfai form as in Amharic), *sambuni*, hidden, concealed, secret; Java 6 *buntu*, closed up, shut; Efate *bunuta*, mute, silent (English 'shut up' = silent); Hebrew *baham* or *bahan*, to shut, to cover; Arabic *bahama*, to shut, close, be covered, hid, mute, silent.

Efate 1 *safa*, *sefa*, to pant, to hasten; 3 *sofa*, phthisis (panting), to pant (to have phthisis) to hasten; Malagasy 1 *sefu*, asthma, *sefusefu*, or *seusevu*, hurry, haste, breathless; 4 *sevuka*, in haste, bustling; Hebrew *s'a'af*, to pant, to hasten.

Efate 1 *bani* or *fami*, to eat; Tahiti *hamu*, gluttonous, to go to a feast whenever one occurs, to be burdensome to others by eating their food; Hawaiian *hamu*, to eat fragments of food; Maori *hamu*, feeding on fragments; Tongan *hamu*, to eat one kind of food only; Mangarevan *amu*, to eat with the mouth, not using the hands; Hebrew, Ethiopic *pa'am*, *fu'ama*; Arabic *fu'ama*, to have the mouth full of food, to swallow down.

(d) TRILITERALS WITH THE THIRD RADICAL: ' *w, y (i), h,*
h (AND *h'*), ' (AND '').

Efate 2 *siko*, to look at; Malagasy *zaha*; Hebrew *sakah*; Chaldees *sēka*, to look at.

Efate 23 *tubu*, to swell; *tobu* a tumour; *tumbu, tuma*, will; Polynesian 23 *tupu, tubu*; Malagasy *tumbu*, to spring forth, grow, increase; Malay 24 *tumbuh*; Samoan *tupu'* and *tupul*, in *tupu'a'a, tupula'i*; Hebrew *šabah*, to come forth, to swell, to will; Aramaic *šeba*, to will; *šebu*, will; Arabic *šaba'a* and *šabu'a*, to come forth, rise, spring up, project; 23 *šubu, šubut*.

Efate 2 *kili*; Maori 1 *kari, keri*; Malay *gali*; Malagasy *hadi*; Fiji *kali*, 4 *kalia, kaliva*, to dig; Arabic *kara* (third radical *w*); Ethiopic *karaya* (third radical *y*); Hebrew *karah* (third radical *h*); Aramaic *kēra* (third radical '), to dig; Arabic 1 *kure*; Ethiopic 4 *keryat*.

Efate, Fiji, *tatalai*, to warm oneself at the fire; Arabic *šalo*, 1 *šaly*, (5) *tašala(y)*, to feel the heat of fire, to warm oneself at the fire.

Samoan *talotalo*; Tahiti *tarotaro*, to pray; 4 *talosia*; Efate *tarotaro*; 4 *tarosi*, to pray; Arabic *šala*; Ethiopic *šalaya*, to pray; 4 *šalot*.

Efate 2 *tīli*; 3 *tuli*; Malay *tutur*; Samoan 1 *tala*; Malagasy 3 *turi*, to narrate, tell; Malay 6 *turut*, to follow; Arabic *tala*, to follow, to recite, secondary root from *wala(y)* (8).

Efate 3 *toko*, (shortened) *to, matoko*, to sit, rest upon, stay; Malay *duduk, totok*; Fiji 2 *tiko*; Efate 6 *tokora*; Fiji 5 *tikora*; Malagasy 6 *tuața, tuița, tueța*; Arabic *taka*, to rest upon, support oneself upon, sit, recline. This is a secondary root from Arabic *waka* (8) i.e. *'ttaka* to rest upon, sit (Luke xiv. 8, Arabic Version).

Efate 1 *taku, maku*; Samoan *mata'u*; Malay 4 *takut*; Malagasy *tahuța*; Samoan *mata'utia*, fear, to fear; Arabic *tafa*, (Hebrew *take*), to fear. This is a secondary root from Arabic *waka(y)* (8) i.e. *'ttafa*, to fear (to guard oneself being afraid).

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Efate 1 *karai*, to dislike, be averse from, hate; Malay 2 *gili*; Malagasy 1 *hala*; Arabic *kariha*, to dislike, abhor; 1 *karh*.

Malay 4 *s'akit*; Ilocan *masakit*; Efate 1 *masaki*; Tongan *mahaki*; Maori, Rarotongan *maki*; Samoan *ma'i*; Hawaiian *mai*, sickness, to be ill; Arabic *s'aka*, to be sick, have a disease; 1 *s'aka(y)*, 4 *s'akat*.

Efate 1 *maru*, to rub, to joke; Maori 2 *miri*, to rub; Arabic *marah'a*, to rub or anoint with oil, to joke; 1 *marh'*.

Samoan 18 *malie*, well, agreeable, right, proper, good; Maori, Mangarevan *marie*; Efate *malei* or *milei*, good, well; Arabic *maluḥa*, to be elegant, beautiful; 18 *mali(y)h*, *maliḥ*, beautiful, good, fit, proper.

Efate 3 *boka* or *buka*, to strike, to reprehend; Malagasy *puka*; Malay 6 *pukul*, to strike; Efate *bukati*; Arabic *baka'a*, to strike, to reprehend; 3 (would be) *buk'*, and 6 *buk'at*.

Efate 23 *roko*, also *loko*, *loku*, and *luku*, and 1 *laku*, to bow, stoop; Samoan *lolo'u*, to bend, curve; Fiji *roko*, a bowing form or posture, curved; 24 *rokota*, to bend a bow; *rokova*, bow to, pay respect to; *rokoroko*, reverence, respect; Efate 4 *lakosa*; 24 *lukuta*; Mangarevan *rokuroku*, a final prayer when the torches are thrown down and extinguished at a funeral; Arabic *raka'a*, to bow, stoop, as from old age, or in prayer; 23 *ruku'*; 4 *rak'at*.

Efate 23 *bulu*, *bule*, complete, the whole; Tongan *fuli*, all; Malay *bulah*, the whole; Arabic *bala'a*, to complete, to go through to the end; 23 *bulu'*.

(c) TRILITERALS WITH THE FIRST RADICAL *v* (*w*), *y* (*i*), ', *h*, *ḥ* (AND *h'*), ' (AND ').

Efate 21 *amosi*, *mosi*, *musi*; Maori *muhi*, to rub; Arabic *wamasa*, to rub; 21 (would be) *wamus*.

Efate 8 *bara*; Malay *palu*; Malagasy *veli*; Efate *barati*; Malagasy *veler*, to beat; Arabic *wabala*, to beat.

Efate 8 *atai*, *tai*, to know; Malay *tau*; Hebrew *yada'*, to know; *da'at*, *dé'a*.

Efate 7 *bali*, to abstain, fast; Malagasy *fadi*; Arabic *'abala*, to abstain, fast.

Efate 8 *kani*, to eat; Fiji *kana*; Malay 24 *makan*; Malagasy (transposed for *mahana*), *humana*; 20 *hinana*; 10 *hanina*, to eat; Arabic *'akala*, to eat; 8 *'akāl*; 24 *ma'kal*; Hebrew 20 *'akilat*.

Efate 21 *rogo*, dialect, *dogo*; Maori *rogo*, to hear, to smell; Samoan *logo*; Malay 10 *dajar*; Malagasy *renes*; Efate 22 *rojosa ki*; Samoan *lojologosa 'i*; Efate *rogorogo ki*, to proclaim, to report; Arabic *'aḍana*, to hear, to smell, to proclaim; 10 *'aḍanat*; 21-22 (would be) *'aḍon*, *'aḍonat*.

Samoan 1 *efu*, dust, to become dust, dust-coloured; Malay *abu*; Tongan *efu*, dust, ashes; Efate *abu*, dust, ashes; *abuabu*, to fly in the air (dust); Arabic *haba*, to fly in the air (dust); 1 (would be) *habw*; 4 *habwat*, dust, colour of dust.

Efate 1 *ta*, to chop, cut, to speak, or utter quickly (as it were to make a chopping noise); Fiji, Samoan *ta*; Efate, Samoan 7 or 8 *tata*; Malay 9 or 10 *tatah*; Malagasy *tatana*; Fiji 4 *taya*, *tala-ka*, *tava-ka*; Arabic *haḍḍa*, to cut, to cut quickly, to chop, to utter speech quickly; 1 *haḍḍa*; 7 *haḍḍ*; 8 *haḍḍ*; 4 (would be) *haḍḍat*, and 9 *haḍḍat*.

Efate 21 *loai*, to rub, smear; 22 *alofi* and *lofi*, also *loasi*, *loari*, and doubled *loloasi*, to rub, to smear or paint the face with a cosmetic or paint; Malay *lulut* and *lulur*, to cleanse the skin by friction and cosmetics, to rub the skin with cosmetics, to smear; Arabic *ḥala'a*, to rub, to smear; 21 *ḥalowa* or *ḥaluw*; 22 (would be) *ḥalowat*.

Efate 1 *elo*, to be sweet, pleasant; Hawaiian 3 *olu*; Arabic *ḥala'*, to be sweet, pleasant, agreeable; 1 *ḥalw*; 3 *ḥolv*.

Efate 23 *ulu*, to grow up, produce leaves, or foliage; *ulu*, a leaf; (doubled) *lulu*, to go up, be high; Hawaiian *ulu*, *uluulu*, to grow up, lift up; Arabic *'ala'*, to go up, be high; Hebrew *'alah*, to go up, sprout forth, grow up; *'aleh*, a leaf; Arabic 13 *'ilawat*, the head; 23 *'uluw*.

Samoan 3 *ulu*, 6 *ulus* (in *ulusia*, Hawaiian *uluhia*, Malagasy 5 *idifa* and *ilita*, to enter, go in; Arabic *'alla*, to enter, go in);

Chaldee 'alal (this should have been placed above under verbs with middle radical doubled).

Efate 18 *liko*; 21 *luko* or *luku*, a rope, to adhere or be fastened to; 20 *likoti*; 22 *lukuti*, to fasten, make fast to; Malay 10 *lakat* and *lakap*, to adhere; *lakalkan*, to fasten; Malagasy *raikiſa*, *rekiſa*; Arabic 'alika, to adhere, to fasten to; 1 'alak, a rope; 18 'alik, 20 'alikat, 10 'alakat, 21 'aluk.

Efate 21 *bulu* or *fulu*, any sticky substance used to cover with as paint, to cover as with a poultice, paint, oil; Samoan *pulu*; Tahiti *puru*; Fiji *bulu*, an external application or thing that covers, to cover with earth or external application, to repair or expiate (cover) an injury, a peace offering, or thing offered as a reparation for an injury; 22 *buluta*; Efate *buluti*; Samoan *puluti*, *puluta'i*; Samoan *fulu*, Futuna *fufuru*, Tahiti *huru*, Efate (dialect) 18 *fili*, Malay *bulu*, Malagasy *vulu*, hair (also down, feathers, wool); Samoan *fulufuluu*, Malagasy *vuluina*, hairy; Arabic 'afaru, to cover, to cover and imbue (as the hair with a tincture), to be hairy, shaggy, to forgive; 18 'afir, hair; 21 'afuru.

(f) TRILITERALS DOUBLY WEAK, THAT IS WITH TWO OF THE ABOVE WEAK LETTERS OR QUIESCENTS.

Samoan 3 *nofo*, to sit, dwell, live with, remain; Maori-Tahiti *noko*; Efate *no*; Samoan 6 *nohoa*; Mangarevan *nohoka*; Tahiti *nohoraa*, a seat; Paumotan *nohohaga*, *nohoraga*, abode, dwelling-place; Hebrew *navah*, to sit, to dwell (also *na'ah*); *navat*, a seat, a habitation.

Efate 1 *leo*, *le*, *lo*, to see; Samoan *leo*; Fiji *rai*; Fiji 4 *rait'a*; Malay *liat*, *kaliat*; Malagasy *hiraſa*, *hiraſa*; Efate (dialects) *loſi*, *lek*, *lumi*, *libiſi*, to see; Arabic *raa*; Hebrew *raah*; Ethiopic *ray*, to see; Arabic 1 *ra'i*; Hebrew *reoh*; Ethiopic *rai*; Arabic 4 *ra't*, *rayat*; Hebrew *reot* or *revot*; Arabic 6 *ruvyat*.

Efate *ba*, *bai*, *be*, *mai*, to come, to enter; Marquesan *memai*, to come; Efate and Polynesian *mai*, hither, towards the

speaker; Efate dialect *bē*; Efate 4 *basi*, enter upon, go upon; Fiji *vat'a*; Ethiopic *bawī*, to come, to enter; Hebrew *bā*, to come, to enter; Arabic *ba'a*, to enter, &c.; Ethiopic 4 *ba't*.

Efate *nēt*, dialect *notu* (Mosin *nat*, Vaturanga *atu* and *tatu*, outwards), to go outwards (opposite of *mai* or *bē*, preceding word) *atu* or *aš* in *banotu*, *banaš*; Maori *whanatu*; Polynesian *atu*, away, away from, outwards; Ethiopic *waša*; Hebrew *yaša*; Assyrian *ašu*, to go out, or outwards; Hebrew *yašo* (infinitive or verbal noun = *atu*) and 4 *še't*; Ethiopic *ša't* (= *tatu*) and by change of *š* to *n*, *nēt*, *notu*, as Fiji *yani*=*yašo*; *ani*=*atu*.

These two Semitic words are the opposites of each other, the one denoting 'exitus, egressus, sive, exeundi actus', the other (*ba*, *bawī*) 'introitus', as Ludolf, *Lex. Eth.*, observes s.v. *ša't*.

Efate *bano-mai* or *bana-mai*, to come; *banaš*, i.e. *ban aš*, to go; Maori *whanatu*; Efate *bano*, to go; Maori *whano*, to verge towards, to go on, proceeding towards; Hebrew *panah*, to turn, to turn oneself, to turn the back, to turn in order to go anywhere. Thus *banotu*, *whanatu*=to turn, going away, or outwards, and *bano-mai*, *bano-bē*=to turn coming, to come.

So Fiji *lako-mai*=to proceed coming; *lako-yani*, to proceed outwards, away; *lako*, Malay *laku*, to proceed; Hebrew *halak*; Assyrian *halak*; Assyrian 7 *laku*.

For Maori *haere* in *haere atu*, *haere mai*, see below.

(g) TRILITERALS WITH THE WEAK OR 'FLEETING' LETTER *n*
THE FIRST RADICAL.

The Oceanic in dropping this *n* compares with the Hebrew and Aramaic, and not with the Arabic.

Efate 7 *saki*, to ascend, go up; Tongan *haki*; Samoan *a'i*; Hawaiian *ae*; Maori *ake*; Aramaic *nēsaḳ*, to ascend, go up; Imperative (showing the dropping of the *n*) *saḳ*.

Efate 7 *bisa* or *basa*, to speak; Tagala *basa*; Fiji 21 *vosa*; 22 *voṣata ka*, to speak about; Efate *visura ki*, to converse, talk; Arabic *nabasa* and *nabaša*, to speak, talk.

Efate 21 *buka*, a swell, ground swell, to swell, be puffed up, then to have the belly swollen with food; Maori *puku*; Malagasy *vuki*; 22 *vukis*; Malay 7 *bakat*; Efate 22 *bukutu*; Malay *bukit*; Malagasy *vuhifa* or *vuhisa*, a rise, a hill; Malagasy *vua-vuhifa*, swelled, bulged; *vuhirana*, made to bulge; *vuhirina* (*buhifa*), made convex, protuberant: so *buhina*, from 21 *buhi*, an inflated and puffed-up aspect; Arabic *naḥa'a*, to inflate, be inflated, to swell.

Efate 8 *kat*, a bite, to bite; Fiji *kata*, to bite; Raratongan *kati*, to bite (doubled), *katikati*, to bite; Malay *gigit*; Malagasy *hehifa*, *kaikifa*; Aramaic *nekat*, to bite.

(h) TRILITERALS WITH THE THREE RADICALS STRONG.

Efate 8 *samat*, *samit*; 15 *sumat*, to beat, whip, chasten, hastening, being quick; Fiji 21 *samuta*, to beat; Malay 8 *chamati*, *chamiti*, a whip or scourge; Hebrew *s'amaṣ*, *s'amaṣ*, to smite, thrust; Arabic *samaṣa*, to strike, to thrust, to urge on a beast violently; *sumaṣ*, hastening, being quick.

Efate 2 *siuo*; 3 *suwa*, to descend, downward, be low; Fiji *sobu*; Samoan 2 *ifo*; Tongan *hifo*; Tahiti *iho*; Aneityumese *asuol*, (*asuol*); Arabic *سَوَّلَ*, to be low, to descend.

Efate 21 *kamut*, to nip, take with the hand, seize, grasp firmly; Fiji *g'amuta*; Hebrew *kamaṣ*, to take with the hand; *kamaṣ*, to hold fast with the hand, to seize firmly.

Efate 11 *bilisi*, dialect 14 *bolisi*, to spread out; Malagasy *velaṣa*; Samoan 14 *folas* (in *folasia*); Arabic *faras'a*, to spread out.

Efate 23 *fulusi*, *bulo ki*, &c., to turn; Samoan *fulis* (in *fulisia*); Tongan *fulihi*; Maori *huri*, to turn, turn over; Tahiti *huri*, to roll; Hebrew *falas'*, to roll, revolve (turn).

Efate 12 *siuer* (*sucar*), to walk, proceed, journey; 15 *sucara*, 3 *sir*, 6 *surata*; Samoan 7 *savali*, to walk, proceed; *savalivali* (Pe'al'al¹ form), to walk about; Maori *haere*, *haereere*; Hawaiian

¹ Hebrew and Aramaic.

huele, hele ; Moriori *here* ; Arabic *safara*, to journey, go, proceed ; 7 *safar*, 12 *sifar*, 6 *sufrat*.

These examples sufficiently show that the above Oceanic word first given *lave, lapit, lifa, lipat, love, lovel'a*, is not exceptional, but only one out of the mass and of a piece with the rest, and this conclusively establishes that the Oceanic primitive or mother-tongue had like each of its sister dialects, Arabic, Assyrian, &c., its share of the common stock of purely and exclusively Semitic triliteral words (nouns and verbs) with the purely Semitic common method of word-formation or inflexion by internal vowel change and external additions.

PASSIVE PARTICIPLE OF THE FIRST FORM 'KAL'.

Like the Arabic مَفْعُول are Efate *masua*, مَمْرُوعَة, bald ; Efate *matūki* (*taki*), Mg. *matūki*, مَمْرُوعَة, trusted, firm, steadfast, brave ; Ef. مَعْدُور, *matulū*, swollen ; and *malārē*, or *milate*, Tahiti *mariri*, Samoan *maalili*, Maori *makariri*, Malo *magariri*, مَقْرُور (makrūrū, or ma'rūrū), cold, 'frigore affectus.'

On the other hand the form فَعُول, which is used for the passive participle in Hebrew, seems to appear in *bārua* ; Hebrew *parū'a*, free from, made naked, devoid of. In such a word as *kasua*, hard, strong, the *-a* may be the feminine ending *-ta* with the *t* elided as in Modern Syriac, or it may be the participle *kasu* (Efate dialect), intensified by the adjective ending *-a*, for which see below.

ACTIVE PARTICIPLE OF FIRST FORM 'KAL'.

In this, in Arabic and Hebrew the vowel of the first syllable of the verb is made long : so Efate *kili*, to dig ; *kālī*, كَالِي, a digging-stick, a thing for digging ; so *sār, lāja*, and analogously *tila, let, lōfa, lūma, nāfi, ōri, sēru, siko, tanu, soro*, &c.

An example of form 15 is seen in the Oceanic word for 'pig', Polynesian *puaka, pua'a, puaa* ; Fiji *vuaka* ; Efate *uak, uajo* (قَاتِي, and قَاتِي, see Index), 15 قُوتَاتِي, and قُوتَاتِي.

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An example of the original 'nomen actionis' of the Arabic Conjugation II, form يَضَال is seen in Efate *rāḏki*, to strain, a strainer (*colum*), رَاقِي (see Index), رَاقِي, to strain; n.a., رَاقِي; رَاقِي, a strainer (*colum*).

Remark on Ch. III. It is easy to see from the above, how the ancient trilaterals came to be pronounced in the Oceanic dialects, as they prevailing are, as bisyllabic words with the accent on the first syllable.

CHAPTER IV

INFLEXIONAL OR WORD-FORMING ADDITIONS; PREFIXES, INFIXES, SUFFIXES

PREFIXES.

THE Semitic inflexional verb-form or 'conjugation' prefixes were three, the causative, the reflexive or reciprocal, and the reflexive; alone or with the pronominal particle *m* prefixed to them. These were:—

1. Causative—Arabic, Ethiopic, Aramaic, *a*, originally *s'a*, *sa* (*ta*, *ti*); Hebrew *hi*; Himyaritic *sa*, and *ha*. *S* to *t*, *h*, and elided.

2. Reflexive or reciprocal—Arabic, Ethiopic, Assyrian, Hebrew *n*, *in*, *i*. *N* elided.

3. Reflexive—Arabic, Assyrian, Hebrew, &c., *ta*, *it*, *it'*.

These three were combined thus:—

4. Causative-reflexive, or simply causative, or transitive (1 and 2). Ethiopic, Amharic *an*; Himyaritic *han*; also Amharic *asan* (for *san*).

5. Causative-reflexive, simply causative, or reflexive, middle (1 and 3). Tigre, Amharic, Ethiopic, Himyaritic, Arabic, *ata*, *ista* (for *sata*), *asta* (for *sata*), *sat'a*, *hat'a*, or *hat'*.

6. Reflexive-passive, or reciprocal-reflexive (2 and 3). Assyrian, Himyaritic *nil'*, *inta*, *itta*.

7. Reflexive-passive (3 and 4). Ethiopic, Amharic *tan*. Also Assyrian (2 and 7), *ittan*, *intan*.

The infinitives and participles of these often had the pronominal particle *m* prefixed, and then with this *m* prefixed were sometimes used for the finite verb. Thus we have *ma* Syriac (Maphel), causative, for the simple *a* (Aphel) of 1. In

modern Syriac this has become almost the sole form of the causative. The *m*, whether prefixed to 1, 2, 3, 4, 5, 6 or 7, makes no difference in the signification.

8. Reflexive-passive (3 and 1). Syriac *et'ma*.

9. Apart from these three prefixes, this *m*, or *ma*, was sometimes alone prefixed to infinitives, and to passive participles of the ground-form. Thus in Mahri (modern Himyaritic) the common passive participle is expressed through *m*, which replaces many lost inner passives. See Von Maltzan on the Mahri in *Z.D.M.G.*, Vol. XXVII. This passive form is frequent also in Oceanic, as Efate *baku*, to pluck out, *mafaku*, plucked out; *basu*, to snap off, *mafasu*, snapped off; *bua*, to cleave, *mafua*, cleft; *koto*, to break, *makoto*, broken.

In comparing the Oceanic forms, here following, of the above-given three inflexional prefixes, it is to be observed that the *m* (phonetically varied to *b*, *p*, *v*, *f*) is sometimes separably, sometimes (as in the Syriac Maphel) inseparably, attached to them. Thus we have number for number:—

1. Causative.—Efate *sa*; Tahiti *ta*; Malagasy *a*, *ma*; Dayak *ma*; Bugis, Makassar *pa*; Efate *ba*, *fa*; Mota *va*; Lifu, Mare *a*.

2. Reciprocal, or reflexive.—Dayak *in*, *i*; Tagala *i*; Malagasy *i*, *mi*; Efate *bi*, *fi*; Samoan *fe*; Fiji *vei*.

3. Reflexive.—Makassar, Dayak, Fiji, Efate, &c., *ta*; Malay, Java, Fiji, Efate, &c., *ka* (*t* to *k*); Malagasy, Dayak *ha* (*k*, or *t* to *h*); Fiji (and Ef.) *ra* (*t* to *r*).

And, as above, these three are combined thus:—

4. Causative, transitive (1 and 2).—Malagasy *an*, *man*; Malay, Tagala, Dayak, &c., *man*; Malay, Malagasy *san*. The *n* is often changed for euphony to *g*, *m*, &c. See the grammars.

5. Causative-reflexive, causative, reflexive (1 and 3). Malagasy *aha*, *maha*; Tagala *mag*, *maka*; Makassar *paka*; Efate *baka*, *faka*; Fiji *vaka*; Maori *whaka*; Samoan *faa*; Malay *bar*.

6. Reflexive (2 and 3).—Malagasy *iha*, *miha*.

7. Reflexive of 4 (3 and 4).—Dayak *tan* (Malay, Malagasy *tan*); the *n* changed for euphony, as in 4; also *kan*, Malagasy *kan*. Also (2 and 7), Malagasy *itan*, and *mitan*.

8. Reflexive, or passive of 1 (3 and 1).—Malagasy *tafa*; Dayak *tapa*; Efate *taba*; Oba *tama*; Mota *tava*.

9. Passive participle, or infinitive, of ground-form. See under 9 above. Frequent in Oceanic, Malagasy, Tagala, Samoa, Efate, Solomon Islands, &c.

To these must be added:—

10. Reflexive-passive of 5. Malay *tar*, formed from (*b*)*ar*, as *tan* from *an*, (*m*)*an*.

Other combinations in Oceanic of these inflexional prefixes need not here be noticed, as:—

11. Reciprocal.—Malagasy *ifa* (2 and 1), *ifan* (2 and 4). In Malagasy there are many other combinations of these three particles which need not be noticed here.

INFIXES.

These inflexional particles are also found 'infixed' by transposition, as the one numbered 2, giving a reflexive-passive sense, in Java, and in a few words in Malagasy: it is found infixed in Arabic after the second radical of quadriliterals. In Himyaritic and Assyrian *ta* (3) was infixed, and in Assyrian *tan* (3 and 2). In Malagasy *m* is found infixed in a few words. In this case, as in that of the *n* of number 2, the prefix becomes, as in the Semitic languages, by transposition, an infix.

Examples. For the Malayan and Pacific Islands generally see F. Müller, *Grundriss d. Sprachwissenschaft*, and for Dayak, *Grammatik der Dayakschen Sprache*, by Frederik Müller, 1858. For the letter changes of these formative particles see above, Ch. II.

PREFIXES.

1. (a) *Safal*, (b) *Tafal*, (c) *Afal*, (d) *Mafal*.

(a) Ef. *sarafi*, *sajalujalu*; (b) Tahiti *ma*, clean, *tama*, to cleanse; (c) Mare *waruma* (Mg. *veluna*, Ef. *moli*, *mauri*), to live, *awaruma*, to make to live; (d) Mg. *tahuŋa*, fear, *matahuŋa*, and (in past and future tenses) *atahuŋa*, to fear; Ef. *bajani*, Fi. *vakani*, to feed, cause to eat, *kani*, to eat; Ef. *marafi*, see *sarafi*, and compare Syriac *Afal* and *Safal* of this word.

2. Ifal, Mifal (Nifal, Infal, Ifal). Ef. *fiatu, fimeri, fimuri, bialo, biauli*; Sam. *alofa*, love, *fealofani*, to love one another; Dayak *pukul*, beat, *manukul*, to beat, *imukul*, to be beaten; Mg. (m)ilahaŋa, to arrange oneself, to be arranged, from *lahaŋa*; *telu*, three, *mitelu*, to three itself, to be divided into three.

3. Tafal. Ef. *taŋaro, taŋelu, taŋare, taŋara, takel, tatalai, takusi, tausi*, and *rausi*; Eromangan *devat*, Tanna *kuvas*, four, Ef. *kefate*, and *kafat*, fourth; and so with all the numerals.

4. Manfal, Anfal, Sanfal. Mg. *mancluna* (i. e. *manveluna*), *ameluna*, My. *maġidupi* (*man-idupi*) (and with same meaning 5, Ef. *bakamauri*, Fi. *vakubula*, Sam. *faola*), to make to live, save. Mg. *hudina* (*herina*) (Ef. *keleti, kelu*), turning round, *saġudina* (*san-hudina*), a top (spinning, whirling round); My. *buni*, *sambuŋi* (*san-buni*), to conceal, concealed, Ef. *bon*, *bonoti*, *bunuti*.

5. Matafal, Atafal. As seen in 4, *baka*, in Ef., &c., may as to meaning be the same as *man*- in Mg. and My., as is easily explained etymologically, the final particles, in 2 and 3, being both reflexive. Fi. *vakamatea*, Mg. *mahafati*, Tah. *haamati* (My. *mamati*, for *man-mate*, 4, with same meaning), to make die, kill; Ef. *mate*, die, dead. Here it may be observed once for all that formative particles etymologically identical are not necessarily wholly identical in use either in the Semitic or Oceanic dialects. Thus My. *bar*- is the same etymologically as Ef. *baka*-, but not in use: one of the uses of Fi. *vaka*-, not in Ef., is the same as that of My. *bar*-, e.g. My. *barumah* (*bar-rumah*, *rumah*, house); Fi. *vakavale* (*vale*, house), to have a house; literally, make for, or to oneself a house.

6. Itafal (Intafal, Nithpaal). Mg. *fana* (Ef. *bani*), warm, (m)ihafana, to grow warm; Ef. *rausi*, to follow, *birausi*, to keep on following, follow one another; *toli*, to go before (put behind), *bitoli*, to go before one another (as in a race). See *usi* and *liu*.

7. Tanfal, Itanfal. Mg. *undrika*, *tanundrika*, (m)itanundrika, stoop; *laŋaka*, *tandaŋaka*, (m)itandaŋaka, fall, sink. So *kan*-, as *usa*, cowardly, *kanusa*, a confirmed coward.

8. ('Etmafal') Tamafal. Ef. *laŋa*, (Mafal) *balagaŋi*, to raise; *tabalaŋa*, raised.

9. See above under 9. On 1, 2, 3, 5, 8, 9 in the Melanesian dialects generally, see *M. L.*, pp. 188-9.

For the added initial syllable of the 'broken plurals', see above § 16 (b), Ch. II.

INFIXES.

(n) *Mg. tapaka*, cut off, *tinapaka*, to be cut off, *Ef. tefi*; Java *rayah*, to plunder, *rinayah*, to be plundered: (m) *Mg. tani* (*Ef. tagi*), and *humani*, to wail, cry; and compare *My. makan*, *Mg. humana*, *Ef. kani*, to eat. Cousins, *Mg. Dict.*, p. xvii, notes also *ar*, as *šapaka*, *šarapaka*, which may be the infixed *t*, as in the Arabic eighth conjugation, and Himyaritic 'Patal'.

Ef. kala, *Mg. keli*, small: then *Mg. kineli*=Arabic seventh conjugation, Hebrew Nifal of the verb כָּסַף, כִּלְכֵּל.

SUFFIXES.

In the Semitic languages we have—

1. *t*, forming abstracts and feminines: in all the dialects the *t* is sometimes elided leaving vowel only, as *a*, *i*, *e*.

2. *an*, Assyrian also *in*, Ethiopic also *na*, forming abstracts from verbs, and adjectives from nouns, and intensive adjectives from other adjectives and participles. The *n* is sometimes elided in Hebrew, leaving only vowel *o* for *a*.

3. *tan* (1 + 2), abstracts and adjectives (participles).

4. *awi*, *ai*, *a*, *i*, adjectives from nouns, and intensive adjectives from other adjectives or participles.

5. *iyat*, *iat*, *it*, *ut*, *ot* (4 + 1), feminine adjectives and abstracts.

6. *ani* (2 + 4), adjectives.

These are found in the Oceanic dialects thus:—

1. *Ef. barua*, and *barbaruta*, fat; *bunuta*, silent (shut up); *bulubulut(a)*, sticky (like plaster or paint); *Fi. dregā*, glue, *dregādregata*, gluey, sticky: these are really abstract verbal nouns used in the passive sense, from *bono*, shut, *bono-* or *bunuti*, to shut, and *bulu*, plaster, *buluti*, to plaster, *Fiji dregata*, to glue. This formative ending forms abstract or verbal nouns which sometimes are thus used as passive verbs or adjectives,

but which very often are used as active verbs usually with the transitive particles *-i* or *-ki*, My. *-i* and *-kan*: see below. The *t* or *ta* with the *t* elided is usually *a*, but sometimes *i* or *e*, as in Ef. *sikai*, one; *lai*, mulier, donna, lady; *tokai*, *sukai*.

2. Ef. *arison*, a wise man, a diviner, عَرِيسَان, 'arisan, sciens, from 'arafa, to know, to divine. Ef. *oraorana* and *oroa*, *bilana*, or *bilena*, and *bila*, *teltela*, and *telatelana*; *ra*, branch, *rana* branchy; Mg. *kankana*, worm, *kankanina*, affected with worms (see Index under *p*), (Sam. *ane*, *anea*, *aneanea*, has *-a*); *lela*, tongue, *lclana*, talkative; *kiri*, obstinacy, *kirina*, obstinate; *vulu*, hair, *vuluina*, hairy, Sam. *fulufuluwa*, has *-a*. Usually this ending forms abstract nouns or participles from verbs, or verbal nouns used as verbs; see below. In Ulawa, San Cristoval, and Pentecost the ordinals are formed by *-na*, as *ruana*, second, from *rua*, 2, &c.



3. Ef. *barbaruta* and *barbarutena*, fat; Mg. *uzaŋa*, Ef. *ua*, sinew, *uzatina*, sinewy; *uliŋa*, worm, *ulerina*, wormy (Fi. *uloulo*, *ulouloa*, has *-a*); *sumaŋa*, beard, *sumarina*, bearded; *taulana*, bone, *taulanina*, bony; Sam. *ola*, life, *olataŋa*, salvation, a saviour. Usually this ending forms abstract nouns from verbs, as My. *takut*, Mg. *tahuŋa*, abstract nouns (1), which are again used as verbs (compare such secondary roots as חָנַן from חָנַן, נָחַם from נָחַם), from which abstracts or nomina verbi are formed by the ending *an*, as *takutan*, *hatahurana*. The nomina verbi of these verbs, or of verbs without the *-t*, or of verbs with the *-t* alone, may be used, like the Semitic nomina verbi, in both an active and a passive sense, and in the latter case they are like participles or verbal adjectives: thus Ef. *fami*, to eat, *famian*, an eating, or to be eaten, eatable; *bulu*, *buluti*, to plaster, *bulubuluta*, to be sticky, as plaster, *bulutian*, a plastering, or to be plastered. Ef. *tagi*, to wail, *tagian*, a wailing; *tagisi*, to bewail, *tagisian*, a bewailing, or to be bewailed. In Ef. these nomina verbi formed by *-an* cannot be used as verbs, but only either as verbal nouns, thus *nabulutian ni nasuma*, the plastering of the house; or in the passive sense as verbal adjectives, thus *nasuma bulutian*, a

house to be plastered; *nafinaja famian*, food eatable, food to be eaten; *tea tagisian*, a thing or person to be bewailed. To every verb in the Ef. language with or without the *-i* this formative ending, *-an*, may be attached.

The *i* before this ending *an*, as e.g. in *tagisian*, is the transitive particle seen in My. and Ef. *tagisi*, to bewail, suffixed to the verb, but in My. it is never retained in the verbal noun which in this case is *tagisan*, never as it is in Ef. *tagisian*; and so in all cases.

4. (i) Aurora and Mota *moai*, first; Ef. *bea*, dialect *bei*, Sam. *mua*, (Aurora *vagaruai*, second). This word in Amharic *fataña*, first, has a more complex ending, according to Prätorius *an*, *i*, and *a* (*ani* as in 6).

(a) Cf. *tano*, earth, soil; *tanoa*, earthy, soiled; *oroa*, *samā*, *koa*, *lebalebā*, *lasoa*, *balea*, *sulia*, *fitta*, *ulua*, *koria*; Sam. *fulu*, hair, *fulufulua*, hairy; *nifo*, teeth, *nifoa*, having teeth; 'eli, rust, 'elea, rusty; Fi. *dravu*, ashes, *dravudravua*, ashy.

5. Ef. *turiai*, young man, , same meaning; *tuai*, ; *munuai*, from *mumu* (*bunuti*); (*lebalebā*) *lebalebāra*, (*bagbāgoa*) *bagbāgōra*, (*milesia*) *milesira*.

6. Eromangan *saiugi*, *duruḡi*, *deselugi*, *devatugi*, first, second, third, fourth, from *sai*, *duru*, *desel*, *devat*, 1, 2, 3, 4; Florida *ruani*, *toluni*, second, third; Gaudalecanar *kehani*, first. So in Ysabel (Bugotu and Gao), the ordinals are formed by *-ni*; Mg. *luhani*, first, head-man, chief, from *luha*, head, Hebrew *ris'oni* (and *ris'on*).

In Polynesian and Melanesian there are two well-known prepositions,¹ Efate *i*, and *ki*; Maori *i*, and *ki*; Samoan *i*, and 'i; (Fi. *i*, and *ka*, combined *ki*). These, often used as transitive prepositions immediately after the verb connecting it with its object, have come sometimes to be suffixed to the verb and treated as if a part of it; and to this compound verb, as to the simple verb, *-ana* or *-a* is suffixed. Thus from Samoan *nofo*, Efate *no*, to sit, dwell, we have *nofoi*, and *noi*, and from

¹ For these see below on the Particles.

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these again *nofoia*, and *noiana*. And so in Polynesian when *-ana* is found as *-na*, as Efate *uta*; Maori *uta*; Efate *utai*, to put freight in a canoe, whence *utaiana*; Maori *utaina*. And so with *ki*, as Efate *lua*, Tongan *lua*, to vomit; then Efate *luaki*, or *lua ki*, Maori *ruaki*, *whakaruaki*, whence *luakiana*, *whakarukina*. Malay for *i*, and *ki*, has *i*, and *kan*, as (*daulu*, first), *daului*, to anticipate, *daulukan*, to go before, to place before. Thus Ef. and My. *tagisi*; Ef. *tagisian*; My. *tagisan*. Malagasy never has *kan*, or *ki*, thus suffixed, but only *i*, thus Efate (*bunu*, Malagasy *vunu*), *bunui*, to kill, Malagasy *vunui*¹, whence *bunuiana*, or *bunucana*, and *vunuina* (for *vunuiana*); and Efate so, Malagasy *anšu*, to call, then *soi*, *anšui*¹, whence *soiana*, *anšuiana*.

The suffixes to the primary verb then are:—

TABLE I.

MALAGASY	MALAY	SAMOAN	EFATE
<i>ta</i>	<i>t</i>	<i>ta</i> , and <i>a</i>	<i>t</i> , or <i>ta</i> , or <i>a</i>
<i>ana</i> , <i>na</i>	<i>an</i>	<i>na</i> , or <i>a</i>	<i>ana</i> , <i>an</i>
<i>i</i>	<i>i</i>	<i>i</i>	<i>i</i>
	<i>kan</i>	<i>i</i>	<i>ki</i>
<i>ina</i>		<i>ina</i> , or <i>ia</i>	<i>iana</i>
		Maori <i>kina</i> , or <i>kia</i>	<i>kiana</i>

On these suffixes it is to be observed that the rule is that:—

1. *-ana*, *-ta*, or *-a*, form abstract verbal nouns.
2. *-ana*, but not *-ta*, forms adjectives from nouns.
3. *-ana*, or *na*, or *a*, but not *-ta*, in Malagasy and in Polynesian forms the passives. The passives in Samoan thus

¹ Griffith's *Malagasy Grammar*, pp. 125, 127. Compare the use of this *i* in Fiji, Hazlewood's *Fiji Grammar*, pp. 32-9; thus *raif i*, passive, 'to be seen,' except before proper nouns and personal pronouns, when it is transitive like the same word in My. *liati*, to see. When the verb with the transitive particle *-i* is used in a passive sense we have the passive of a transitive verb.

formed—for they all end in this *-na*, or *-a*, as *-a*, *-na*, *-ia*, *-ina*, *-tia*, &c.—are actives when ‘the pronoun precedes’ (Pratt), that is they are passives or actives according to the construction of the sentence.

4. When *-ta*, or *-a*, and *-ana* (*-na*, *-a*), are combined, *-ana* is suffixed to the *-ta*, or *-a*, as in *-tana* (see below), or *-āna* (as in *mataku-a*, *mataku-āna*).

5. When *-ana* (*-na*, *-a*) is combined with the transitive particles *i*, and *ki*, it follows or is suffixed to them, as *-ina*, *-ia*, *-kina*, *-iana*, *-kiana*.

6. When *-t*, or *-ta*, or *-a*, is combined with these transitive particles they follow or are suffixed to it, as *-ti*, *-taki*, *-aki*.

7. Thus while the verbal noun, formed from the primary verb by *-ana*, or *-na*, or *-a*, and that by *-ta*, or *-a*, are both used also as verbs, it is only usually the latter that becomes the basis of a secondary verb, taking, like the primary verb, the suffixes *-ana* (*-na*); the transitive particles *-i*, *-ki*, and *-iana* (*-ina*), *-ia*, *-kia*, *-kiana* (*-kina*), as we are now more fully to see.

How large a part these transitive particles with the formative suffixes *t*, *an*, *tan*, play in the Oceanic dialects may now be shown.

The *-t*, or *-ta*, has undergone various phonetic changes: see above. Thus when the word with it stands independently in the Malagasy Dictionary, it is *-ta* (dialect *ʃa*), *-ka*, or *-na*; *-ta* being pronounced *ʃa*, or *ʃa*, and also *-ka* (*t* to *k*), and *-na* (*t* to *n*). But when in grammatical construction, *-ta* is pronounced *-ra*, or *-fa*; *-ka* is pronounced *-ha*, or *-fa*; and *-na* is pronounced *-na*, or *-ma*.¹ In addition to these phonetic variants of *-ta*, there are *-sa*, and along with it *-za*, and along with *-fa*, *-va*. The *-ta*, with these phonetic variations is found in the other three Oceanic languages, Ef., My., and Sam., though of course in them *-sa*, and *-za*, are simply *-sa*, while *-fa*, and *-va*, in Malay are simply *-p*, and in Samoan and Efate *-fa*—but *-fa* in Efate is

¹ Parker's *Malagasy Grammar*, p. 19.

pronounced sometimes *-fa*, and sometimes *-va*: again *-na* (for *-ta*) is often in them found pronounced *-ga*—and in Samoan of course, *-ra* is always pronounced *-la*. In Samoan and Efate *-ta* is also found with the consonant elided, as *-a*¹ (Fiji *-wa*, *-ya*, *-a*—the others occur in Fiji as *-ta*, *t'a* (Efate *-sa*), *-ra*, *-na*, *-ga*, *-ma*, *-ka*, *-va*²). With independent words in the dictionary, as those with *-fa*, *-ka*, *-na*, in Malagasy, we have it in Samoan as *-ta*, *-ga*, *-la*, *-a*, the prevailing form being *ga*, as *fuata*, fruitage, also *fuaga*, from *fua*: *tula* (Maori *tuga*), a perch, a standing-place, from *tu*, to stand; *nofoa*, a seat, from *nofo*, to sit: and in other Polynesian dialects we have it as *-na* (Hawaiian), *-ka* (Marquesan); *-a* (Tahiti). As *fa*, *-ka*, *-na* in Malagasy, so in Samoan and Polynesian *-ta*, *ga*, *-a*, may phonetically change when the word is in construction, thus:—

[The letter that is pronounced variously is italicized.]

-*la*, or *fa*, may vary to 'a, *fuata*, or *fuağa*' *fuağa*, *fuağa*.

-ga to -ta, -a, as *ola*, to live, *olaga*, *olataga*, *ola'aga*.

-*qa* to -*ma*, as *tanu*, to bury, *tanuqa*, *tanumaga*.

-ōa to -sa, as *leo*, to watch, *leo leoōa*, *leo leosa'i*.

-*ga* to -*n(a)*, as *alofa*, to love, *alofaga*, *fealofani*, *alofagia*, Maori *arohatia*.

-ja to -ra, as Mangarevan *mate*, to die, *mateja*, *materaga*.

ga to -la, 'a, as *tupu*, to increase, grow, *tupuğa*, *tupulaga*, *tupu'aga*.

-ga to -a, as *tuu*, to leave, &c., *tunga*, *tunaga*.

-ja to -ra, as *tu*, to stand, { *tula*, *tulaja* (Samoan).
 { *tuja*, *turaga* (Maori).

-a to ra, as Tahiti *fanaui*, to be born, *fanaui*, *fanaui*.

-*t* to -*f*, as Sam. *una*, to pinch, *unafia*, and *unafia*.

In Malay we have *-t* with all its variants in the dictionary with independent words, and also, but not as a rule, in Efate. In Efate the rule is, as in Malagasy and Samoan, that all the variants of *-ta* appear only in construction.

¹ So in Mod. Syr., see *C.G.S.L.*, p. 54.

² Hazlewood's *Fijian Grammar*, p. 32.

Thus we have:—

TABLE II.

MALAGASY	MALAY	SAMOAN	EFATE	FIJI
ta, ta	t	ta	ta	ta
ka, ha	k	'a	ka	ka
na	n, ġ	na, ġa	na, ġa	na, ġa
fa	p	fa	fa	va
va				
sa	s	sa	sa	t'a
za				
ra	r, l	la	ra, la	ra, la
ma	m	ma	ma	ma
		a	a	a, wa, ya

These Malagasy forms of this suffix, as also those below in Table IV, are used in, e.g. what Griffiths (*Grammar*, pp. 134, &c.) calls the 'Pronominal Adjunctive Conjugation', as *sura-taku*, I write, in which word *-ta* is the formative suffix of the secondary verb, and *ku* the suffixed pronoun first person singular nominative.

TABLE III.

MALAGASY	MALAY	SAMOAN	EFATE
tana	tan	taga	tana, tan
rana	ran	laġa, Tah. <i>raa</i>	rana
fana	pan	faġa	fana
vana			
hana	kan	'aġa	kana
nana	nan, ġan	naġa	ġana
mana	man	maġa	
sana	san	saġa	sana
zana		aġa	ana

Here the Samoan *ġ* is for *n*, but the My. and Ef. *ġ* (in *-ġana*) for *t*, as in Table II. And as in Table II the *-ta* becomes sometimes in Sam. and Ef., and always in Tahiti, *-a*; so the Sam. *-ġa* (in *-laġa*, &c.) for *na* is always in Tahiti *-a* (as in *-raa*) by

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elision of the *n*, as in Table VI Sam. and Maori (and Tahiti) *-ia* is for *-ina* by the same elision.

With *-i*, TABLE IV.

MALAGASY	MALAY	SAMOAN	EFATE
ti	ti	ti	ti
ri	ri	li	ri
fi	pi	fi	fi
vi			
hi	ki		
ni	ni, gi	ni, gi	ni, gi
mi	mi	mi	mi
si	si	si	si
zi			

For these Malagasy suffixes in IV see remark under Table II. The Samoan are found thus with the reciprocal verb, as *fealo-fani*, to love one another. The Efate forms are very common as *buluti*, to cover with *bulu*, and from every such verb in Efatese you have the form in Table VI by suffixing *-ana*. The form seen in *buluti*, apart from the reciprocal, is not unknown in Polynesian, e.g. Samoan *puluti* (=Efate *buluti*), whence form of Table VI as *pulutia*. But often in Samoan we find the form like *pulutia*, while that like *puluti* is no longer found, or found only in the reciprocal, or in cognate dialects.

With *ki*, or *kan*, we have Table V.

MALAGASY	MALAY	SAMOAN	EFATE	FIJI
[wanting]	-tka	-ta'i	-taki	taka
	-rka	-la'i	-raki	raka, laka
	-pka	-fa'i	-faki	vaka
	-kka			kaka
	-nka, gka	-na'i, ga'i	-naki, gaki	naka
	-mka	-ma'i	-maki	maka
	-ska	-sa'i	-saki	t'aka
		-a'i	-aki	waka, yaka

In Samoan this form, like the previous, is found with the reciprocal verb, as *fēlamata'i*, to watch for one another, and also independently of it, as *lojologosa'i*, to report. In Efate and Malay it is found in this latter way, as Efate *rojosaki*, to listen, or hearken to, Malay *liatkan*, to see.

With *-iana*, we have Table VI.

MALAGASY	MALAY	SAMOAN	EFATE
tina	[wanting]	tia	tiana
rina		lia	riana
fina		fia	fiana
yina		whina (Maori)	
hina		kia (Maori)	
nina		nia, ġia	niana, ġiana
mina		mia	miana
sina		sia	siana
zina			

As Mg. *tahuṭa*, *ampi-tahurina*, Sam. *mata'u*, *mata'utia*, being frightened (Ef. *mataku*, *matakua*, fear, Table II): here the Polynesian *-ia* is for Po. and Mg. *-ina*, Ef. *-iana*, by elision of the *n* (but the Ef. *-a* is for *-ta*, by elision of the *t*).

Finally, with *-kiana*, we have Table VII.

MALAGASY	MALAY	SAMOAN	EFATE
[wanting]	[wanting]	-ta'ina	-takiana
		-la'ina	-rakiana
		-fa'iga	-fakiana
			-nakiana
			-makiana
		-sa'ina	-sakiana
		-a'ina	-akiana

As Samoan *tuputupula'ina*, to increase, from *tupu*, to grow, whence also are the forms *tupula'i* (V), *tupuja* (II), *tupu'aja*, and *tupulaja* (III), *tupua* (I).

Here let it be observed that all these suffixes are not found with every verb, and that a form wanting in one language may be found in another, e.g. it may be thus with (1) the basis (Table II) of the secondary verb wanting in Samoan *folo* (Maori *horu*), to swallow, but found in Maori *horoga*.

(2) Some derived form of the secondary verb as Maori *horomi* (Table IV), to swallow, wanting in Samoan, while both have (Table VI) *fologia*, *horomia*, and Samoan *folomaja* (Table III), Maori *horomaja*.

(3) Some derived form of the primary verb (Table I) as Maori *whakahoroa* wanting in Samoan.

(4) In one language in the case of a particular verb the secondary form may be wanting, in another the primary form may be wanting, while in a third we may find both the secondary and primary forms of it, as e.g. in the case of the verb 'to fear', Efate *mataku*, primary only, Malay *takut*, Malagasy *tahuta*, secondary only, Samoan *mata'u*, *mata'utia*, both primary and secondary.

(5) The *-a* of Tables I, II, and VI, whether for *-ta* or for *-na*, is distinct from the ending *-a*, No. 4, pp. 56 and 58, given above.

Ef. examples. Both the primary and the secondary verb with the transitive particles, *i* and *ki*, are transitive, and sometimes with *ki* (so My. *kan*), causative: in this way we have in the Oceanic dialects analytic substitutes for ancient intensives, or causatives. Thus Ef. *rojo*, to hear, *rogi*, v. tr., to hear, *rojorogoki*, to proclaim, make to be heard: in the last case the reduplication is intensive. Then from these we have *na rojoan*, a report, thing heard; *na rogian*, a hearing; *na rojorogokian*, a proclaiming.

With *-a*, for *-ta*, *mitiri*, to write, *na mitiria*, a writing, so *mataku*, *matakua*; *tabu*, *tabua*; *tanue*, *tanua*; *misaki*, *misakia*; *milate*, *milatea*; *tiro*, *tiroa*; *maicto*, *maietoa*; *moru*, deep, *na morua*, the deep.

TABLE II.

bunuta	malifus
karaka	tokora (Mg. toęta)
talifa	matakua

TABLE III.

bunutān	talifān	matakuan
karakān	malifusān	

TABLE IV.

buluti	silifi	tanumi
sokari	atuęi, buluni	balosi

TABLE V.

sokataki (soka)	atumaki (atu, atuęi)
tokoraki (toko)	roęosaki (roęo)
silifaki (sili)	toroaki (toro)
tokonaki (toko)	

TABLE VI.

bulutian	silifian	tanumian
sokarian	atuęian, bulunian	balosian

TABLE VII.

sokatakian	tokonakian	roęosakian
tokorakian	atumakian	toroakian
silifakian		

Compare Fi. *keli*, *kelia*, *kelivaka*; Sam. *nofo*, *nofoa*, *nofoa'i*.

In Madagascar, 'Some tribes,' says Richardson, 'use them (-*ta*, -*ka*, and -*na*) interchangeably.' In the Hova dialect itself, as Parker has observed, they are interchangeable in certain words, thus *silata* and *silaka*, Ef. *sila*, chipping off; Mg. *tanina*

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(also *kanina*) and *tanika*, and *tunu*, roasting, &c. For *-n*, *-g* occurs in dialects. Malagasy examples:—*tarafa*, *tarafina*, ps.p. (Sa. *titotilo*, to spy, *tilofia*, ps.); *unuſa*, *unutana*, or *unurana*, ps.p. (Sa. *una*, to pinch, pluck off, *unatia* or *unafia*, ps.); *hirika*, *hirihana*, or *hirifana*, ps.p., bored; *minuna* (drink), *minumina*; *andrasana* or *andrazana*, ps.p., being watched; *tandrina*, *tandrinana*, or *tandrimana*, p.p., being taken care of.

Malay examples:—*lulut*, *lulur* (Ef. *loai*, to stroke, paint; *lolo*, *loasi*, or *loari*); *lapit*, *lapis* (Ef. *lifai*, *malifus*, to bend, bent); *lakat*, *lakap* (Ef. *liko*, *likoti*, fasten, &c.); *garut*, *garok* (Ef. *karu*, *karuti*, to scrape); *gosot*, *gosok*, rub (Ef. *kasi*; Mg. *kasuka*, *kusuka*); *tambat*, *tambaſ*, to bind, fasten; *gulig*, to roll (Mg. *hudina*); *minum*, to drink (Mg. *minuna*).

Efate examples:—As in Mg., My., Sa., and Fi., so in Ef., the *t* may have more than one phonetic form with the same word as *keleti*, *kelufaki* (*kelu*); *sokari*, *sokataki* (*soka*, to join on to); *karuti*, *karisi*, *karafi*, *karaka* (*karo*, *kari*, scratch); (dialects) *balosi*, *baloni*, *buluni*, *bulugi* (*bafano*, wash the hands), Sa. *fufulu*, Fi. *vuluvulu*; *atuſi*, *atumaki* (*atu*, break, smite, &c.), *munuſi* (dialect *munuma*, *munu*, to drink).

In Fiji, words with *-t* are usually transitive verbs, equivalent to Ef. with *-ti*. Fiji examples:—*kovuta*, *kovuna* (*kovu*, wrapper); *tura*, to place (Sa. *tula*, n.; Maori *tuga*), (*tu*, to stand); *tutaka*, to defend (from *tura*); *rait'a*, to look at (*rai*, to look, seeing); *vakaraitaka*, to show (from *rait'a*); *volia*, to buy (*voli*, barter); *volitaka*, to sell (from *volia*); *vuruya*, to crumble (*vuruvuru*, crumb); *vurutaka*, to crumble (from *vuruya*); *vosaka*, to speak to (*vosa*, speak, speech); *vosataka*, to speak of (from *vosaka*); *roſot'a*, to hear, tr. (*roſo*, to hear, intr.); *roſotaka*, cause to be heard (from *roſot'a*); *roſovaki*, to be spread abroad, of a report (*roſotaka*); *rokota*, to bend, bow (*roko*, a bowing, bent); *rokova*, to bow to (*roko*, *v* for *t*); *t'oroga*, to singe, scorch (Ef. *soro*, to blaze, burn); *t'orokaka*, to singe, scorch (from *t'oroga*); *unuma*, to drink (Mg. *minuna*; My. *minum*).

Of the two non-inflexional suffixed particles, really transitive prepositions, *i* is for (*ni*, *ri*), *li*. And *li* is the Semitic preposi-

tion in Arb. *li*, of the same meaning, and, what is particularly to the point, of similar use in Arb. after verbal nouns. In Arb., 'the verb may govern either (a) the *accusative* of a noun, or (b) a *preposition with the genitive* of a noun, which takes the place of the accusative, and gives a greater precision and accuracy to the expression. This government is not restricted to the finite tenses of the verb, but extends to the *nomen verbi* or *actionis*, the *nomina agentis* and *patientis*, and other verbal substantives and adjectives, whenever and so far as these different kinds of nouns contain somewhat of the conception or nature of the verb.' 'The *nomen actionis* (with the others above-named) often takes its objective complement not in the *accusative*, but in the *genitive* with *li*, in which case this preposition is used as an outward exponent of the relation between the *nomen verbi* and its object. Hence the Arab grammarians rightly call it . . . *the lam (li) that strengthens the regent* (the *nomen actionis* or the verbal power which it possesses; for since the verbal force which dwells in the *nomen actionis* is less than that in the finite verb, the language helps the former to exercise its influence upon the object by annexing to it a preposition expressing the direction of the action towards the object.' It is added, 'This use of *li* to designate the objective complement is common in Ch. and Syriac, rare in Heb. and Eth.'¹ No words could better describe the function of this transitive preposition, whether, as originally, not suffixed, or suffixed as in Tables IV and VI. The other is the Semitic particle *ki*, or *ka*, which was used, like *li*, in Southern Arabic, or Himyaritic, 'as the sign of the accusative, and even of the dative . . . or more exactly, perhaps, of the accusative alone.'²

See *M.L.*, pp. 137-40, for the following examples:—

-a, Mota *matea* (*mate*), death; Maori *matiga*, death; Ef. *matigo*, the grave (place of death).

-va, Fagani *ma'eva*, death.

-he, Saa *maurihe* (*mauri*), life; Java *urip*, Tanna *murif*.

¹ Wright's *Arabic Grammar*, II, §§ 1, 21, 29.

² Halévy, *Études Sabéennes*.

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-*ra*, Mota *togora* (*toga*, Ef. *toko*), behaviour (way of abiding).
Ef. *tokora*, a place (place of abiding).

The following word shows many of the changes this ending undergoes:—

كَيْفَ, a net (fishing), Ef. dialects *kubena*, *kubega*, Sam. 'u*pega*, Tah. *upea*, Maori *kupega*, Marquesan *upeka*, Haw. *upena*, Tongan *kubega*, a net (fishing): see Index كَيْفَ.

PLURAL ENDINGS.

Ancient Semitic masculine in -*m*: see below on the personal pronouns.

Ancient Semitic feminine in -*t*: see Ef. *taot*, and Index under *y*.

DUAL ENDING.

See *rua*, two; Mod. Syriac *tera*, &c., and the verbal pronoun forms of the personal pronouns, *infra*, for the ancient Semitic dual ending -*a* in Oceanic.

REDUPLICATED FORMS.

1. Falfal (Pilpel).

Ef. *kalākala*, كَلَّكَرَ, to laugh.

Ef. *kofukofu-a* (*kofu*), A. *kabəkaba*, Sam. 'ofu'ofu.

Ef. *kalākala*, A. *kalikala*, H. *kelkel*, Mg. *heliheli*, and *kedikedi*, very small, and of rapid motion, moving about, Ef. *ma-kalākala*.

Ef. *kelakela* (*kel*) and *kelekelet* (Mg. *hudinkudina*), A. *karekara*, and كَرَّكَرَ.

Ef. *kafikafe* (*kaf*), A. *kafəkafa*, Maori *kapukapu*.

Ef. *silasila* (*sila*), A. *šalašala*, Sam. *fai-tilitili* (Ef. *fai*, thunder).

In Ef. it is the radical part of the word which is reduplicated, not the formative prefixes or suffixes, thus, *baro*, *taḥaro*, *taḥaro-ḥaro* (see Tafalfal form *infra*), and so *bulu*, *bulubulut*, *bulut*; so *kelekelet*, A. *karekarat*, &c. An exception to this rule is Ef. *mitiri*, *mitimitiri*, the *mi* having come to be regarded as radical.

The Falfal form is frequent in Ef. and other Oceanic dialects.

2. Fafal (Assyrian 'Papel').

Ef. *kakasi* (*kasi*).

Ef. *kakat* (*kati*), My. *gigit*, Mg. *kaiḱiṭa*.

Ef. *tuturu* (*turu*, *turuturu*, A. *s'alla*, *s'alēs'ala*); Fi. *tuturu*; Sam. *tutulu*, to drip.

My. *duduk*, Java *totok*, Ef. *toko*, and *to*, to sit, *tokora*, Mg. *toṭa*. This form is also frequent.

3. Pe'al'al (Hebrew and Aramaic).

Sam. *savalivali*, to keep on walking (*savali*, to walk, Ef. *siuer*, *suuara*). Ef. uses, instead of this, form 2 in this word, *sisiuier*.

4. Sam. *savavali*, another form of *savali*, to walk: compare perhaps *לָצַו*, the one word of this form in Hebrew, and the original form of the Arabic twelfth conjugation, for which see *C.G.S.L.*, pp. 220-1.

The Falfal and Fafal forms may be said to have partly taken in the later Oceanic dialects, as Ef., the place of the ancient Intensive forms, in Arabic the second conjugation, in Hebrew Piel, but it is easy to show that such forms as these latter (the Intensive forms) belonged to the Oceanic mother-tongue. Thus:

(Arabic 2 and 5.)

Ef. *rèàkē*, to strain, and رَوَّى, رَوَّاهُ: see above, and Index. And the fifth conjugation or form of the Arabic, which is the reflexive of the second, is seen in

Ef. *ḅaro*, *taḅaro*, to be heedless, refractory, فَرَعَ, تَفَرَّعَ.

borai, to split, *tabare* (*tabarre*), to be split, تَفَرَّعَ, فَرَعَ.

tatalai, to warm oneself, تَوَلَّى, صَلَّى.

tōli (*liu*), to go before (put behind), تَوَلَّى, وَلَّى.

talumi, to swallow, تَلَمَّ, لَمَّ.

See also *tafakka*, *tafaḡka*, *tageli* (dialect *takel*), *takusi*, &c.

Such Tafalfal forms as *taḅaroḅaro*, *takelkel*, *tabarebare* are also ancient, as

Ef. *rere*, or *rerea*, *tarere*, رَزَزَ, رَزَزَ, to break (as breakers rushing on the shore).

INFLEXIONAL OR WORD-FORMING ADDITIONS 71

(Arabic 1 and 8.)

So the reflexive of the simple or unaugmented verb, Arabic first conjugation, Hebrew Kal, is seen in Ef. *kari*, to hasten, *takari*, كَارَ, (originally) تَكَارَ, 8¹: and that this form thoroughly belonged to the Oceanic mother-tongue, see above (Ch. III. d), the secondary verbs *tuli*, *ma-taku*, and *toko*, for which see also Index under letter n.

(Arabic 3 and 6.)

The form in the Arabic third conjugation, H. Poël, being simply a lengthening of the first vowel was apt to become unrecognizable in the analytic Oceanic dialects, but appears in Ef. *siuer* (*siwer*, *siwara*), to make a journey, to walk; Sam. *sāvali* (سَقَر, Sam. *savali*), سَاقَر, 3, n.a., سِغَار, Sam. *sāvali*, Ef. *siuer*. We have perhaps the reflexive of this, as in Arabic 6, in Ef. *naboa*, or *nabo* (for *taboa*), dialect *tamo*, from *boa*, to be odorous, diffuse odour, or fragrance, فَاحَ (and فَاعَ), 6, n.a., تَفَاعَوْحَ.

¹ C.G.S.L., pp. 207-9.

CHAPTER V

PRONOUNS AND PARTICLES

See Dillmann, *Grammatik der Aethiopischen Sprache*, §§ 62-5, and 146, fol. ; and *C.G.S.L.*, Ch. VI.

1. THE DEMONSTRATIVES : this, that, here, there.

In the Semitic languages, as Dillman has pointed out, these are *ta*, by letter change *da*, *ḏa*, *ṣa*, *sa*, *ha*, *a* ;

na or *an* ;

la, or *al* ;

ka, *ko*, by letter change *fo*, *po* ;

i.

In Oceanic these occur thus :—

Ef. *sē* ; Ethiopic *ṣē* ; Tigre *iz-* ; Merlav *se*, Samoan *sia*, *sena*, *senci*.

Ef. *setu*, and *sentu* ; My. *situ* ; Mg. *izatu* ; Ethiopic *sentu*, *zati*.

My. and Mg. *itu* ; Aramaic *ide*, *idek*.

Ef. *na*, *ne*, *in* ; Sam. *nei*, *na* ; My. and Mg. *ini* ; Assyrian *annu*, *anna*, *anni* ; Heb. *hen*, *hineh*.

Ef. *sin*, *sana* ; Sam. *senei*, *sena* ; My. *sini* ; Mg. *isani* ; Aramaic *den* and *zen* ; Eth. *zentu*.

Ef. *eru*, *eri*, *ri*, *ra* (see Index under letter *ḥ*) ; Vanua Lava *le*, *lo* ; Sam. *la* ; Maori *ra* ; Mg. *iri* ; Aramaic *harka*, *halka* ; Assy. *ullu*, *ulli*, *ulla*.

The Article, originally the demonstrative *l*, is in Arabic *al*, *l-*, *a* ; Heb. *ha* ; in Ef. *in*, *ne*, *na*, and sometimes *a* (very

rarely *l*, *t*); Mg. *ni*; Sam. *le*; East Mai *re*; Maori *te*; Tong. *he*; Fi. *na*, *a*. In Ef. the article is written prefixed to nouns, and is used prefixed to other demonstratives thus:—

With *s*, *nis* (נִס); with *n*, *nin*; Sam. *lenei*, *lena*, *lela*; with *t*, *netu*; Santo *natu*; with *k*, *naga*; Santo *nakai*.

The Semitic plural demonstrative, 'these, those,' is formed from the demonstrative *l*, and is in Ethiopic *elu*, *ela*; Heb. *elch*; Arb. *ila*, *ulai*; Amharic *ēla*, &c.; Mg. *re*, in *ireu*, *ireni*, *iretu*, &c., plurals of *iu*, *ini*, *itu*; so Florida *raeni*, these, plural of *eni*, this, exactly as Amharic *elazia*, those; *elayah*, these; plurals of *zia*, *yeh*, that, this; and so also Arabic *dol*, *dola*, plural of *de*, this; Vanua Lava *ter*, *tar*, plural of *te*, *ta*, this. In Amharic it is used also combined as a pluralizing word with the personal pronoun, as *ant*, thou; *elant*, ye: this is frequent in Oceanic, to mark that the personal pronoun (originally plural but now used also for singular) is used in the plural sense only, as Mg. *izi*, they, also he, but *izareu*, they; so Ef. *nara*, *inira*; Santo *inira*, they; *nai*, *inīa*, being now used for singular 'he'. In Amharic *ēla* is used also to form the plurals of Interrogative pronouns (see for this in Oceanic below, on the Interrogatives), and also as an article before proper nouns forming a kind of honorific plural, or plural majestatis:¹ thus also Mg. *ra*, the honorific and personal² article.

Ef. *ke*; Mota *ike*; Maori *ko*; My. *ika*, *iki*, *iku*; Assy. *aga*; Aramaic (*ha*) *ik*, *hak*; Arb. *hak* (*hadak*); Amh. *yih* (for *yik*); Heb. *ko*; Aramaic *ka*.

This Semitic *k* is used before other demonstratives as an article, thus, before the above *s*, Assy. *agasu*; Ef. *kis*; Banks Islands (Gaua) *kose*; Volow *iges*; Bugis *kotu*. Thus also it is used prefixed to the above *n*, Ef. *kin*; Java *kone*, *kono*; Maori *konei*, *kona*; Assyrian *agannu*. This *k* is also suffixed to other demonstratives, Aramaic *dek*; Arb. *daka*; Santa Cruz *deka*; Sunda *diyak*; Santo *ituga*; and to this again the *n* is added, Aramaic *diken*; Vanua Lava *tigen*.

¹ Prætorius, *Die Amharische Sprache*.

² Richardson's *Mg. Diet.*, p. xlix.

The *f*, or *p*, for this *k* (see above), *f*o, or *p*o, for *k*o, *k*a, is used exactly as the *k* in Ef., thus *kin*, *ke*, dialects (*ban*, *bon*), *uana*, *uane*, *uin*, *ua*, *uo* (i.e. *wa*, *wo*), *uone*; so *kis*, dialects *uis*, *uase*, *uose*; Celebes (Holontalo) *bo*, *wo*, *botia*, *wotia*.

The demonstrative *i* is seen prefixed in some of the above examples, as in My. *itu*, Aramaic *ide*. In Ef. *i* alone in one dialect denotes 'this'.

The Semitic *ha*, or *a*, is prefixed to other demonstratives as may be seen in the above: when suffixed it points to a distance, thus Amharic *yih*, this (for *zih*), *zia* (*ziha*), that; Harari *yi*, this, *ya*, that; Ef. *uane*; Tongan *ne*, this; Ef. *uana*; Tongan *na*, that; Aramaic *ai*, this; *aia*, that.

1 a. DEMONSTRATIVES PREFIXED TO THE PERSONAL PRONOUNS.

The demonstrative syllable *an* (*in*, *en*) was so prefixed in all the Semitic languages: in Mahri it has been dropped now from all¹ except the 1st plural. But it is still found generally all over Oceania,² Ef. *kinau*, *ajo* or *najo*, *niga*, I, thou, he (see Index).

Another is *k*, Ef. dialect *ki* (verbal pronoun, 3rd person, used interchangeably with *i*), Pentecost *kea* (pl. *kera*), Gurague (a modern Eth. dialect) *kua*, *kia*, Fi. and Po. *ko*, as in *koia*, *koya*, pronoun, 3rd person. This is seen in Himyaritic *k*, Eth. *kia*, prefixed to the personal pronouns, usually in the emphatic sense and in the accusative, as *kiaka*, thyself, as for thee, thee thyself. As may be seen in *C.G.S.L.*, in the later Semitic dialects this was used also in the nominative, and became in Arb. *iya*, Tigre *i*. This *i* is common in the Melanesian dialects and in Mg., as e.g. in Tigre *ika*, Tanna *ik*, thou.

Another is *ha*, *a*, Melanesian and Polynesian *a*, Gaudalcanar *aia*, i.e. *a-ia*; so e.g. in Aramaic *ai*, *aia*, for *ha-hi*, *ha-hia*.

¹ *Z.D.M.G.*, XXV.

² For a long list of the personal pronouns, v. *M.L.*, p. 112 fol., and Ray's list of New Hebrides words, and see *S.S.S.*, I and II.

The Personal Article *i*: Melanesian (not in Ef.) *ia*, *i*, Mg. *i*, is connected with the third personal pronoun; compare C.G.S.L., p. 182. For Mg. *ra*, see above.

2. THE PERSONAL PRONOUNS.

For these see Index under the letters \aleph and η , and the above chapter on Phonology, places specified *infra*. Here we may observe—

(1) That the loss in the Oceanic dialects of the distinction of gender in the 2nd and 3rd persons has taken place in the same way in Mod. Syriac¹ in the 2nd and 3rd persons plural, and in Mahri² in the 2nd singular.

(2) As to the use of the 2nd plural for the singular in some dialects, as in My. and Mg. (not in Ef. and many others), we see an approach to the same thing in the use of Amharic *antu* (you) for the singular, as in English 'you' is commonly used for 'thou'. As to the 3rd personal pronoun, the ancient plural of which is now used in the Oceanic dialects also for the singular, e. g. in My. and Mg., or for the singular mainly, e. g. in Ef., &c., the 3rd plural is used by way of politeness in speaking of a distinguished individual in Amharic and Efatese; and in Mod. Syriac³ the 3rd plural is often used also for the singular.

(3) This made it necessary to distinguish the word when used in the plural sense alone, and this was done by using it in a different or less contracted form, or more commonly by attaching to it the ancient plural demonstrative (for which see above, and Index under the letter \aleph , أَلِي , &c.), or in some dialects *lou*, or *tolu*, three, thus Ef. and Santo *inia*, *inira*, Mg. *izi*, *izareu*, Tanna *in*, *iraha* (for *inara*), dialects (Tanna) *ilar*, *ilat*, *ilia*, *iria*, Futuna (Polynesian) *ak-irea*, all for *inara*, or *inala*, Sam. *latou* (for *na-tou*), Ef. (verbal pronoun) *iru*, *ru*, for *inu*, *nu*

¹ Stoddart's *Mod. Syrian Grammar*, p. 22.

² Z.D.M.G., XXV, p. 200.

³ Stoddart, p. 39.

(dialect *īū*), 3rd person plural; and *au* for *amu*, or *amu*, for *na-nu*, or *na-mu*, dialects *mu*, *pu*, *u*, 1st person pl. 'exclusive'.

(4) As to the so-called 'exclusive' and 'inclusive', Ef. *indāmi*, or *niḡāmi* (*nināmi*), 'we and they,' and *ninita*, *niḡita*, *iḡita*, 'we and thou,' it is to be observed (a) that according to the native way of speaking the conjunction 'and' is left out in such expressions, thus in Ef. 'thou and John' is 'kumu John', literally 'ye John' (not 'thou John'); and 'he and John' is 'nara John', literally 'they John' (not 'he John'); and so 'I and thou' is 'we thou', *nini-ta*, *iḡi-ta*, and 'I and they' is 'we they', *niḡa-mi*, *ina-mi*, or *niḡi-mi*, *ini-mi*, probably for *nina-umi*, *ina-imi*, or *nin-umi* (the *i* or *u* as in Scotch *gude*); and (b) the order of the words in such expressions is different from that in English, in which we say 'you and I,' 'they and we,' and the same as in Arabic, in which the 1st personal pronoun is put first.¹

(5) The Oceanic mother-tongue formed the plurals of the personal pronouns like the other Semitic languages, and in the 2nd and 3rd, by the ending *m* (as in nouns), with the same interchange, and occasional elision, of *m* and *n*; and the Dual of the 2nd and 3rd as in Arabic by the ending *ā* (see the Ef. verbal pronouns and Index).

(6) These pronouns played the same large grammatical part in the Oceanic as in the other Semitic languages, as separate, prefixed (nom.), and suffixed (to nouns and prepositions, genitive; to verbs, accusative; and to verbs, nominative).

In the Semitic languages the suffixed pronouns were all originally of one form and without the demonstrative prefixed syllable *an*, except 1st person plural and the verbal suffix 1st sing., which retained the *n*-, and except that the *k* of the 1st person interchanged with *t*, and the *t* of the 2nd person with *k*, from the very first. Thus we have the verbal suffix (acc.) in—

¹ Caussin de Percival, *Grammaire Arabe Vulgaire*, § 223.

	NOMINAL SUFFIX (gen.)	
	ETH.	EF.
<i>Sing.</i>		
1.	ni (for naku)	nau, au (for naku)
2.	ka	k, ko
3.		(pl. for sing., n, na)
<i>Pl.</i>		
1.	na	na (in na-mi, ni-ta)
2.	kemu	mu for kumu (d. kama)
3.	homu, omu Arm. hun, hon H. am, amo	homu Arm. hon

The verbal suffix in Ef. (and most other Melanesian languages) though *written* separate is really, and as pronounced, a suffix, and should have been written, as the nominal suffix is, suffixed. By prefixing the *an* to these we have the separate pronoun, Heb. *ani*, Assy. *anaku*, Ef. *anu*, *k-inau*, &c., 'I,' and so with the others (see above Ch. II on Phonology, and Index). The nominal suffix with slight phonetic variations here and there is found throughout the Oceanic dialects, and in the mother-tongue was undoubtedly as truly and unmistakably Semitic as in Arabic or Ethiopic. Now, the nominative suffix with the verb in Mg., (a substitute for the ancient perfect), is not used with the verb in most of the Oceanic dialects (and neither the verbal pronoun nor the verbal suffix, on the other hand, is now used in Mg. as it is in Ef.), and is identical with the above, thus:—

<i>Sing.</i>	MALAGASY.	ETHIOPIC.
1.	ku	ku
2.	nau (for kau, for kamu), pl. for sing.	ka
3.	(pl. for sing.) ni	

¹ Aurora *ga*, Tanna *k* and *m*, Ero. *ka* and *ma*.

Pl.	MALAGASY.	ETHIOPIC.
1.	na (in na-i)	na
2.	na-reu (for <i>ka-reu</i> , v. sing.)	kemu
3.	ni (as nominal suffix)	

The verbal pronoun (nom.) in Ef. (and many other Melanesian dialects) is never used except immediately *before* the verb, and any word with which it is used is a verb. Thus we have a substitute for the ancient imperfect which prefixed short forms of the pronoun to the verb.

	EF.	ARB.	EF.	ARB.	EF.	ARB.
<i>Sing.</i>			<i>Pl.</i>		<i>Dual.</i>	
1.	a	a	a-u (a for na na ¹)	na		
2.	ku (d. ko)	ta	ku, tu	tum, tu tā		tumā
3.	i	i	iru, ru (for inu, nu)		irā, rā (for inā, imā)	humā

In the singular these Ef. short pronouns strikingly resemble the ancient in every way, but no such resemblance was possible in the plural and dual, which were not so prefixed in the ancient languages except in the 1st plural. The 2nd and 3rd had the same prefixed forms as the singular, and denoted the plural by suffixed particles. The Ef. plural and dual of the 2nd and 3rd persons are simply the short forms of the ancient short pronouns 2nd and 3rd plural and dual as used in the perfect. Here we give an Ef. verb with these verbal pronouns.

bano, 'to go.'

Singular.

1. a bano, I go.
2. ku bano, thou goest.
3. i bano, he goes.

¹ au for na-mu, see *supra*.

Plural.

1. Exc. a-u (dialects u, bu, mu) bano, we, they go.
1. Inc. tu¹ bano, (we) you go.
2. ku bano, you go.
3. {dialect, iu bano } they go.
 { ru bano }

Dual.

1. Exc. a-rā² bano, we they-two go.
1. Inc. tā³ bano, (we) you-two go.
2. ko rā bano, you they-two go.
3. rā bano, they-two go.

There are only two duals in these, *rā* in the 1st and 2nd being the *rā* of the 3rd, for *nā* (orig. *mā*), they two, Arb. *humā*, and *tā*, ye two, Arb. *tumā*.

For the New Hebrides dialects, see *S.S.S.*, Vols. I and II. For other Melanesian dialects, *M.L.* For the Mg., Richardson's *Mg. Dictionary*, p. xlv fol., and Griffith's *Mg. Grammar*. For Aneityumese, Dr. Inglis's *An. Grammar and Dictionary*.

For the letter changes in the Personal Pronouns, see above, Ch. II, §§ 9, 10, 13 b, 14 a, b, c, e, 15.

1st person.

II, § 10, separate, sing. and pl.

§ 13 b, 'Inclusive,' and § 14 b, and § 12. The final syllable is the pronoun of the 2nd person.

§ 14 b, c, 'Exclusive,' suffix § 15 m. The final syllable is the pronoun of the 3rd person.

'Exclusive,' verbal pron., § 14 b.

2nd person.

II, § 9, and § 14 c (suffix); separate, sing. and pl., § 14 a; plural, § 10, and § 15 (n), separate and suffix.

And final syllable of 'Inclusive'.

¹ *tu* is for *na-tu*, in Aneityumese *inta*. See Inglis's *An. Grammar and Dictionary*.

² The *a* in *ara*, as the *a* in *au*, is for *na*, we.

³ *tā* for *na-tā*, as *tu* for *na-tu*, note 1.

3rd person.

II, § 13 *b* (suffix), and separate, § 15 (*n*) and (*m*), separate and suffix, and verbal pron.

Verbal pronoun, pl. and dual, § 15, R.

And final syllable of 'Exclusive'.

3. THE RELATIVE PRONOUNS.

These are in origin demonstratives, *C.G.S.L.*, p. 116 fol.

Aramaic *di*, *dē*, Eth. *za*, Assy. *sa*, Tahiti *te*, Ef. *te*, *tea*, Tanna *si*, Santo *se*, Mg. *izai*. Ef. *te* is used as in Aramaic as a conjunction, 'that,' 'because,' and also very often in the sense of 'that which,' 'what,' 'he who,' 'they who,' as *te ku tilia i uia*, 'what you say is good,' literally, 'that you say it, is good,' 'that which you say is good.' The demonstratives *uane*, *nag*, or *naja* are commonly used as relatives in Ef.

As in Arb. and Heb. the article is sometimes used as a relative. In Samoan the relative is *lē*, with which we may compare the Modern Arabic *elli*, Maltese *li*.

4. THE INTERROGATIVE PRONOUNS.

See *C.G.S.L.*, p. 120 fol.

a. ¹ *ayy*, Eth. *āy*, Heb. *ē*, Aramaic *ē*, *hē*, also *ā*, who, which, what, where?

b. 'Another interrogative pronoun in the Semitic languages is that which is characterized by the letter *m*. Its oldest forms appear to me to be *man* for the masculine, and *mant* for the fem.; but in practice *man* is used as the interrogative for persons of both sexes, "who?" whilst *mant* is employed in speaking of things, "what?"¹ Himyaritic usually changes the *m* into *b* (or *v*), and Mahri *mon* is used of all genders and numbers. The *n* is dropped in the Heb. *mi*, who? and the *nt* in the Arb., Heb., and Arm. *ma*, what?

c. These two, (1) and (2), are combined in Arabic thus, ² *amā*, Modern *ama*, what? which?

aa. The initial letter of (1), see Phonology, in Ef. has either

¹ *C.G.S.L.*, loc. cit.

lost its consonant power as in *ē*, or changed it as in *hē*, *sēi*, *fēi*, who? Polynesian *vai*, *wai*, *hai*, *ai*, Melanesian *hai*, *hei*, *l'ei*, *tei*, *sei*, *si*, *re*, Mg. *i-za*, who?

bb. My. *mana*, who, what, which, where? Lifu *mene*, what? Epi *va-i*, what? Eromangan *me*, Tanna dialect *ba*, who? Torres Islands (Lo) *va*, what? And with the demonstrative suffixed, as in Arb. *made*, what? we have Ef. dialects *uase*, *fite*, *seha*, Carolines (Strong's Island) *meta*, what? Ef. *uai*, *bai*, *uan*, *ue*, *mbe*, Polynesian *fea*, &c., where?

cc. That is (1) and (2), Ef. *safa*, *sefa*, *hefa*, contracted *sā*, Ysabel, &c., *hava*, Fi. *l'ava*, &c., what? which? My. *apa*, Mg. *suvi* and *uri* (who? which?), Polynesian *aha*, *aa*, *ā*, what?

d. These pronouns are also as in Arabic, &c., used indefinitely, thus (1) Ef. *sei*, who? also some, any, some one, any one (see Dict. under the word *sega*, i. e. *se ga*); (2) Po. *mena*, *mea*, anything, something, &c.; and (3) Ef. *sefa*, what? also something, somehow or other, &c.; My. *apa*, Mg. *zavaṭa*; Ef. *matun* or *fatun*; Mod. Syriac *mudi*, for *maden*, C.G.S.L., p. 125.

In Ef. the *ma*, or *ba*, of (*b*) and (*bb*) is suffixed in an indefinite sense to the negative adverb, as it is in Assyrian, thus, *ta*, or *ti*, not, also *tama*, or *tiba*, as *i ta bano*, or *i tama bano*, or *i tiba bano*, he did not go. It is also used, exactly as in Arabic, after nouns and personal pronouns.

This *m*, or *ma*, plays a very large part in the Oceanic dialects, as in all the Semitic languages, prefixed to participles and verbal nouns, and in Ef. may sometimes be used or not as the speaker pleases, thus we can say *i toko*, or *i matoko*, *batoko*, or *fatoko*, he sat, or abode. But usually it has become inseparably prefixed as in the verb-form prefixes *ba-*, *baka-*. In Mg., however, where it is prefixed in the present or indefinite tense, it is dropped in the past and future tenses: see below on the Tense particles.

5. THE INTERROGATIVE ADVERBS.

Generally, in Ef. the above pronouns may be used in the sense of 'where?' 'what (place)?'

With the particle of comparison, ٱ, ٔ, as, prefixed to the pronoun in *a*, *aa*, we have a word signifying *quot*, how many? thus كَى (see Index), *gisa*, *giha*, *his*, *fisa*, *firi*, *piru*, *hia*, *fia*, &c., how many? and used indefinitely, *tot*, so many. In Tanna 'how many?' is *kūva* or *keva*, H. כַּמָּה literally, 'as what?'

With the same particle of comparison suffixed to it and the demonstrative *t*, Arm. *d*, prefixed, we have in Ef. a word, *taka*, Arm. *daka* (see Index), and the same with the demonstrative *n* suffixed, Ef. *takana*, Aramaic *dakana*, how? and used indefinitely, 'so,' 'thus.'

With the final conjunction ۛ, (ٔ) prefixed to the pronoun in (*b*) we have ۛ, Ef. *kua* (*kuwa*), or *gua*, Epi *kava-i*, that what? for what purpose? why? Wright's *Arabic Grammar*, I. 351. So with *cc* in Ef., *kasafu* and *kasā*, having exactly the same meaning in one dialect as *kua* in another.

6. PARTICLE OF COMPARISON.

This, as we have seen in dealing with the interrogative adverbs signifying 'how many?' and 'how?' is in Arabic *ka*, Hebrew *kē*, as. In Ef. it is *ka* or *kē*, as. Prefixed to the demonstrative *da*, *de*, *di*, it is in Arb. *kada* or *kade* (Arm. *kedī*), Java *kadi*, Ef. *kīte* or *kīta*, as; literally, 'as this.'

7. PARTICLE OF NEGATION (NEGATIVE ADVERB).

Arabic *la*, Hebrew *le*, *la*, *lo*, Samoan *lē*, Maori *tē*, Paama *re*, Efate *ti*, *ta*, *di*, *ʔi*, Malay *ta*, Malagasy *ʔi*, not.

The same prefixed to a verb substantive, Aramaic *ata*, *ita*, is: Aramaic *lata*, Mandaitic *laita*, *lata*, Malay *tada*, *tiada*, Malagasy *ʔiadri*, is not, no; and the same with the verb substantive *ka*, Arabic *kana* with the *n* dropped, Malay *tadak*¹, or with the verb substantive *ka*, is, alone; Mandaitic (and Talmudic) *laka*, *lika*, Samoan *lē'ai* (*lekai*), Ef. *tika*, *nika*, *ʔika*, *ʔia*, Malagasy *ʔia*, Malay *tak*, is not, no; and with the *l* of the negative elided

¹ On this compound and these Semitic words, see Noldeke, *Mandäische Grammatik*.

Ethiopic *ako* (so Nöldeke), Tongan *ikai*, is not, no. As already said, the Ef. *tama*, *tab*, or *tiba*, not, is the negative adverb with the *m* of the interrogative pronoun used indefinitely suffixed to it as it is in Assyrian: it is never used in Ef. except immediately before the verb.

8. PARTICLES OF MOOD.

(1) 𐎧, (𐎧), that, in order that, to, ut: in Ef. this is *ka*, or *k*-, or *ja*, Malagasy *ka* and *hu*, or *h*-, Malekula *g'a*, *ga*, Florida *g'a*, *k*-, Raratongan *ka*, Tongan *ke*.

(2) 𐎧, *fa*, that, so that, in order that, &c.; Ef. *ba* and *b*-, Motu (N.G.) *ba*, Fiji, Maori, and Ysabel (Gao) *me*, Malagasy *fa*, Futuna *pe*, Tanna *pa*, Aneityum *pu* or *mu*, Malekula (S.S.S., p. 42 fol.) *ba*, *b*-.
 (3) 𐎧, 𐎧, H, *di*, *dē*, *za*, that, so that, in order that, quod, ut, Merlav, Mota *si*, Lakona *sa*, Mosin *ta*, Vaturaga *ti*, Lo *te*. For Ef. *te*, see above on the Relative Pronoun, to which it is here to be added that in the sense of a final conjunction, 'that,' it is used with (1). Thus, *taga* or *tak fano*, that I go, I may go, let me go, I will go, &c. In this Ef. *tak* there are three particles, the *t* of (3); *a*, I, the verbal pronoun; and *k* of (1); and it is to be observed, once for all, that these particles of mood (1), (2), and (3), by which what we call the Imperative, Concessive, Subjunctive, Conditional, and Infinitive are expressed, are also used as particles of the future tense: see below on the Particles of Tense.

In Ef. the ancient order, particle—verbal pronoun—verb, is yet used thus, *ka fano*, *k* (1)—verbal pronoun (*a*)—verb, 'that I go,' 'to go,' 'I will go,' &c.; so 3rd person singular, *ke fano*, *k*-, *e* (so Florida *ke*=*k*-, *e*), *fano*, that he go, &c., and 2nd sing. *ba fano*, go (imperative), *b* (2), *a* verbal pronoun 2nd sing. (for *ka*), and verb, literally, 'that thou go.' Generally in Ef. (1) is used, but in one dialect (2) is used instead of (1) throughout in the same sense. And another order, viz. verbal pronoun—particle—verb, has become the usual order in most dialects, thus instead of *ka fano*, *ke fano* we have *aga fano*, *iga fano*, in exactly

the same sense, but, literally, 'I to go,' 'he to go.' This variation in Ef. of the order of the three elements of the expression in no way varies the sense, and seems to be purely for euphony, and it is for the same reason that in Ef. and many other Melanesian dialects the verbal pronoun of the 2nd person singular has dropped its consonant and retained only its vowel.

In Malekula (*S.S.S.*, p. 42 fol.) the particle in (2) is used thus (imperative, infinitive, and future):—

	ML.	EF.	FLORIDA.	EF.
<i>Sing.</i>	<i>To sit.</i>		<i>To speak.</i>	
1.	ba tok	ka tok	ku bosa	ka bisa
2.	bo tok	ba tok	ko bosa	ba fisa
3.	bi tok	ke tok	ke bosa	ke bisa
<i>Sing.</i>	<i>Ef. (dialect)</i>			
1.	aga tok			aga bisa
2.	kuga tok			kuga bisa
3.	iga tok			iga bisa

The particles (1) and (2) are also used thus in Ef.—(1) *i kani kai buka*; Mg. *nihinana izi ka vuki*, he ate (so) that (or, and then, or thereupon) he was satiated. Here Ef. *kai* is *ka* (as in Mg.) with the verbal pronoun *i*.

So (2) Ef. *i kani bo buka*, exactly the same meaning, and *bo* (o the ancient 3rd pers. pron.) is used exactly as the Arabic *fa*, see Wright's *Arabic Grammar*, II, § 140. Also in such expressions this particle may be left out, exactly as in the later Arabic usage, thus *i kani buka*. 'He spoke saying', or 'he spoke and said', is in Ef. either *i bisa bo tuli* or *i bisa tuli*. The latter mode of expression is exceedingly frequent in Ef., one verb following another, and this is the explanation of it. Here we may note the peculiar Semitic idiom to express 'again' before the verb.

9. 'Again.' This is expressed in Hebrew by שׁוּב (Arm. ܫܘܒܐ), 'to turn,' 'return,' and in Syriac by ܬܘܪܢܐ, 'to turn.' The former of these verbs is used in exactly the same way in Ef.

(see Index), and the latter in Polynesian, Aniwa *foke* (Sam. *fō'i*; Maori *hoki*; Tongan *fōki*, to turn). Thus Ef. *roa* (*rowa*, for *rova*), to turn, *i ro bano*, he again went, literally, he 'turned went', or 'he returned went'; and with the prefixed *me*, *i mero bano*, which again is often, the *r* elided, *i mo bano*. In one dialect it is *i mer lēr bano*, he again went, literally, 'he turned returned went' (*lēr*, dialect for *lillu*, q.v.). In Aniwa *foke*, as in Syriac, is thus used, see Index for *ܝܫܐ*, and Uhleman's *Syriac Grammar*, § 82. In Hebrew and Syriac the conjunction is sometimes left out, as always in Ef., in this characteristic expression.

10. PARTICLES OF TENSE.

The Present Tense.

(a) The present or indefinite tense particle is in Ef. *mo* (which in different dialects becomes *bo*, *fo*, *uo*, and even *o*), Mg. *m*-; Malekula *m*-; Lifu *me*; Santo, Oba *mo*; Pentecost *ma*, *me*, &c. In Ef. this particle is, according to its origin, for which see the Interrogative pronouns used indefinitely, Semitic *ma* (compare Hebrew, also *mo*), rather, as in all the Semitic languages, a participle or verbal noun prefix than a tense particle. That this is what it is even in Mg., where it has most the appearance of being a tense particle, is certain: see Richardson's *Mg. Dict.*, p. xxxv, and what has been shown above on the Formative Prefixes. In Mg. it is dropped in the past and future tenses, but in Ef. it is *not* dropped in the future tense, and the indefinite tense is used for both present and past, with, or without (as is the rule) tense particle. On this Semitic *m*, as a similar kind of tense or participial particle, see Isenberg's *Amharic Grammar*, p. 78.

The Future Tense.

(b) The particle for this in Mg. is the above (1) in § 8: see Particles of Mood. This is *lu*, or *h*-, alone, in Mg., and the same in Ef. *k*-, or *ja*, but prefixed to (a), thus *ka fo bano*, I will or shall go; *ke fo bano*, he will or shall go; and in Ef. with

(2) in § 8, *b-*, or *ba*, as *ba fo bano*, thou shalt go; *iba mo bano*, he will or shall go; in another dialect, *ija uo bano*, he will or shall go; *aja uo bano*, I will or shall go. For Florida with *k-*, alone, and Malekula, with (2) *b-* alone, Aneityum *pu* or *mu* alone, Santo *pa* alone, see under Particles of Mood. In Polynesian, Raratongan, we have *ka* (imperative and) future: see Buzacott's *Raratongan Grammar* (1851), pp. 26-8.

Particle of Mood (3) is also, as well as (1) and (2), used as a particle of the future tense, but not in Ef., thus Tanna *te*, or *t-*; Banks Islands *ta*, *t-*; Sam., and Tongan *te*.

The Past Tense.

(c) The particle of the past tense is in Mg. *nu*, *n-*; Tanna *n*; Samoan and Tongan *na*. This is, so far as we can judge, the demonstrative *n* (see above); compare the use of this demonstrative with the participle for the finite verb, present, past, or future, in the ancient languages: Gesenius, *Heb. Dict.*, s.v. *נָּ*. In Fiji *na* is the particle of the present, or future; Aurora *n*, *ni*, future; Pentecost *n*, *nu*, past and present, &c.

Ef. dialect *ka* (past); Fi. *ka* (past, sometimes present), is probably the *ka* in Ef. *tika* (v. Particle of negation), i.e. the verb substantive in Arabic *kana*, and is used like *ka* in Mandaitic which according to Nöldeke, is for *כָּא*, whence 'נָּ, נָּ, 'פ. Example *כָּא עָרָא*, er kommt; Ef. *i ka mai*, he came. In Modern Syriac *ka*, or *ga*.

11. PREPOSITIONS.

(1) *Ḷ*, *Ḷ*, *Ḷ*, *li*, *la*, *le*, Tigre *nā*, *nā*, Gurague *ya*, Tanna *la*, *ya*, Holontalo (Celebes) *li*, Bugis *ri*, My. *di*, *i*, Mg. *ani*, Aneityum *an*, Tagala, Battak *ni*, Ef., Fi., &c., *ni*, *i*, Polynesian *i*; Ef., with suffix pronoun, *na*, *a*, Polynesian *a*, Mg. *a*, Fi. *ne*, *no*; to, of, for; sign of genitive, dative, accusative.

(2) Himyaritic *ka*¹, Amharic *ka*, My. *ka*, Fi. *ka*, Ef. *ki*, *gi*, Maori *ki*, Sam. 'i, o, Mare *ko*, o, Mg. *hu*; Ef., with suffix pronoun, *ka*, *ja*, *ki*, Fi. *ke*, Po. o, to, of, for, by, with, from; sign of accusative, genitive, dative, ablative.

¹ Halévy, *Études Sabéennes*, p. 92 fol.

(3) bi , ba , be , Amharic *ba*, *ha*, Tigre *abē*, *a*, Mg. *ami*, Aurora *mi*, Motlav, *Volov b-*, Merlav *be*, Aneityum *va*, *va-i*, Fi. *ve-i*, Ef. *be-i*, *ma*, *mi*, My. *pa-da*, Hawaiian *ma*, Eromangan *bu*, *pi* (S.S.S., I, p. 79); Tanna with suffix pronoun *va*, *fā*, *fu*, *pa*, and consonant elided, Ef. *a*, or *e*, or *i*, Epi *a*, and Ef. after verbs in the sense of 'by' or 'with' (instrumental), 'from,' 'because of,' &c., the suffix pronoun of the 3rd person after it being always *sa*, *s* (for *na*, *n*); Po, *e*, sign of ablative, 'by,' &c.; on, in, at, by, with (instrumental), by (in swearing, Haw. *ma*), &c.; sign of dative, genitive, ablative.

(4) ma , Ef. *ma*, *me*, Melanesian and Polynesian generally *ma*, *me*, Mg. *ama-na*, with, together with; with suffix pronoun in Arabic and many Melanesian dialects, sign of genitive. As to the difference between (1), (3), and (4) in Arabic with the (genitive) suffix pronoun, see C. de Percival, *Gr. Arab. Vulg.*, §§ 279-83. What is *to* or *for* (1) a person, and so (2); what is *in* or *on* (3) a person; and what is *with* or *beside* (4) a person; is, 'his,' or for him.

(5) ila , ele , Aneityum, Tanna, Eromanga *ira*, Malekula (Maskelynes) *ila*, *to*, towards.

(5 a) uta , near by, beside, Ef. *uta*, near by, beside.

(6) (2+1) Epi *kin*, dialect *kari*, Mg. *hu ani*, for, My. *akan*, *kan*, *to*, for; sign of accusative, Malekula *hini*, *gini*, Vaturaga *kone*; Ef. with suffix pronoun *kana*, *kini*, Epi, *kana*, *kona*, *to*, for.

(7) (2+3) Fi. *kive-i*, My. *kapa-da*. The *da* in My. *pada* is the demonstrative *da*, *d*, and is used suffixed to this preposition without changing its meaning exactly in the same way in Mod. Syriac, *bud*, *but*, Stoddart, *Gr.*, p. 143; with suffix pronoun, Tanna *kafa*, *kapa*, Ef., Epi *kia*.

(8) (3+2) My. *baki*, *bagi*, Ef. *baki*, Epi *beki*, *to*; Fagani *fagi*, with; Merlav *mug*, *mugu*, Ef. *magi*, contracted *mā*, Mota *mo*, Po. *mo*, for (dative).

(9) (3+1) Epi *bani*, *to*, Florida, Vaturaga *vani*, *to*, for; Ef. *mami*, *mini*, contracted *mā*, Po. *mā*, for (dative).

Prepositions with the Article as a Relative, or other Relative Pronoun prefixed, as לָשׁ, לִי, Hā, s'el, dūl, zaba. Thus with the Article we have:—

- (10) (1) Ef. *ani*, *ana*, Erom. *ari*, Sam. *la* (for *le-a*);
- (11) (2) Ef. *nagi*, *nig*, *aji*, *aga*, Epi *neki*, Sam. *lo* (for *le-o*);
- (12) (1+2) Ef. *anaga*.

The Article has sometimes become inseparably attached to the preposition as perhaps in Mg. *ani*¹, *ami*, and certainly in Ef. dialect *nagi*, *nig*, the meaning and use being the same as that of the simple preposition.

With the Relative Pronoun we have:—

- (13) (1) Eromangan *sore*, Epi *seni*, Sam. *sā*, לָשׁ.
- (14) (2) Samoan *sō*.
- (15) (3) Tanna *sava*, *sei*, Epi *sia*, Hā.
- (16) Sometimes the Relative alone is the sign of the genitive, as Assyrian *sa*, Ethiopic *za*, Aramaic *di*, *dē*, Malekula, Epi, Tanna *sa* (*S.S.S.*, II, pp. 38, 89, 123).

For the uses of the prepositions, which vary somewhat both in each of the ancient and in each of the Oceanic dialects, the Grammars must be consulted: see the Grammars in *S.S.S.*, I and II, and those in *M.L.*, and Gabelentz's *Die Melanesischen Sprachen*, Vol. I (1863), especially Ch. XII, and Vol. II (1873). Here we shall give examples of their use with the suffixed pronoun, and it will be sufficient to give that of the 3rd person only (for the other persons see above on the suffixed Personal Pronouns).

- (1) Ef. *ana*, Sam. *ana*, Mg. *azi* (for *ani*), Fi. *nena*, *nona*, Tanna *lan*, Ethiopic *lomu*, *lon*.
Fi. *a nena*, Ef. (10) *anena*, *anana*.
Sam. *lana* (for *le-ana*).
- (2) Ef. *kana*, *kakana*, Tanna *lun*, M. Syriac *kahun*, *kai*.
Fi. *kena*, Sam. *ona*.
Fi. *a kena*, Ef. (11) *ajana*.
Sam. *lona* (for *le-ona*).

¹ But the *a-* in Mg. *ani*, *ami*, may be a prosthetic. Cf. Tigre *abē*, for *be*, (8).

(3) Tanna *fun*, Pentecost *benā*, Eromangan *buhni*, *pini*, Heb. *bam*, Eth. *bomu*, *bon*, Mg. *amini*, Pentecost *abena*.

(4) Epi *mano*, Fi. *mena*, Mota *man*, Ambrym *mena*, Arb. *mahum*, *mahun*.

(5) Eromangan *iran*, Malekula *elan*, Arb. *ilahum*, *ilahun*.

(5 a) Ef. *utana*, Arb. 'undahum, 'undahun.

(6) Ef. *kanana*, *kinin*, Epi *konana*, *kanana*, M. Syriac *ḵalahun*, *ḵalai*.

(7) Tanna *kafun*, Ef. and Epi *kiana* (possessive, with certain nouns), My. *kapadaña*.

(8) Merlav *mugun*; Mota *mon*; Po. *mona*, for (dative).

(9) Ef. *manena*, dialect *māsa* (for *mana*); Po. *māna*, for (dative).

(10) See (1).

(11) See (2).

(12) Ef. *anagana*, same meaning as (2).

(13) Samoan *sāna*, same meaning as *ሕሕ*; Eromangan *sorug*, my, *sorum*, thy, *soremi*, your.

(14) Samoan *sona*, possessive.

(15) Tanna *savani*; Epi *siana*; Eth. *zabomu*, *zabon*.

CONJUNCTIONS.

For the Ef. *go*, and; *ko*, or; and *be*, if, see the Dictionary, and for the final conjunctions *ba*, and *ga*, or *ka*, see *supra*, § 8. 1, 2. The preposition *me*, or *ma*, with, is used also as a conjunction, and for this and *temate*, a conjunction used only with numerals, see the Dictionary.

CHAPTER VI

SUMMARY. ARABIA THE MOTHERLAND OF THE OCEANIC LANGUAGES

THE ARTICLE.

SEE II, § 13 *b*. It is written prefixed in Ef. as in Arb. and Heb.; and is often mistaken by voyagers in Melanesia, collecting from the natives lists of words, for a radical part of the word. It is written separate in Mg. and Polynesian. There is no article in My. as in Syriac.

THE NOUN.

Number. The ancient 'sound plurals' with ending *m*, or *n*, have disappeared except in the personal pronouns, and been replaced, as largely in Arabic, by the 'broken plurals': see II, § 16 *b*. These 'broken plurals', originally singulars with a collective signification, may take the verb either in the singular or the plural, that is, the verb with the verbal pronoun singular or plural in Ef., thus *nata i bano*, a man goes; *nata ru bano*, men go. The plural may also be denoted in Ef. by a pluralizing adjective after the noun, as, *natamole laba*, many men; *natamole rafalu*, some men, &c. For an example of the ancient plural (feminine) in *-t*: see Ch. II, the word *täot*.

The Dual. See II, § 15 (*n*), and the Personal Pronouns in Ch. V. In Ef. it is seen in the Verbal Pronoun, that is, the short pronoun, expressing person and number, by which the verb is conjugated. It is thus in Ef. retained more fully than in Hebrew, Aramaic, and Ethiopic.

Gender. This is expressed by the words for 'male' and 'female' in Ch. II. Traces of the ancient feminine ending *-t* are still retained in the word for 'female', also in *sikai*, one, and *lai*, woman, lady. For this ending *-t* forming abstract nouns, throughout the Oceanic, see Chs. III and IV, and for its phonetic variations Ch. II.

Case. The ancient terminations in Arabic *-u*, *-a*, *-i*, nominative, accusative, genitive, are now used in Ef., as in Hebrew, &c., without case signification. The expression of the genitive by the 'construct state' is still, however, found throughout the Oceanic, as in all the Semitic dialects, thus Ef. *mitana*; My. *mataña*; Mg. *masuni*, his (or their) eye; Ef. *mita nata*, eye of a person; My. *mata ari*, Mg. *masu andru*, eye of day. The genitive and other oblique cases are also expressed by the prepositions, q.v., in Ch. V.

The letter changes that have occurred in the Oceanic nouns for the following English words, have been explained in Ch. II, viz. :—

sun, 13 <i>b</i> , 16 <i>b</i> .	heaven, 14 <i>d</i> .
moon, 14 <i>f</i> .	water, 10, 13 <i>c</i> .
star, 12, 14 <i>a</i> , <i>c</i> .	ear, 14 <i>a</i> , <i>b</i> , 11 <i>c</i> .
stone, 13 <i>b</i> .	man, person, 14 <i>b</i> , 17.
fire, 14 <i>a</i> .	male (<i>vir</i>), 14 <i>c</i> , 17.
fruit, 15, R.	woman, female, 14 <i>c</i> , 17.
lightning, 14 <i>a</i> , <i>c</i> , <i>d</i> .	eye, 13 <i>b</i> , 11 <i>c</i> .
wind, 14 <i>d</i> .	

Many other words are similarly explained in the same chapter, q.v.

It would be easy to give here a long list of words, nouns, and verbs, which have suffered very little phonetic change as compared with these, and the numeral words, and pronouns, but this is not necessary, and may be done by any one from the materials in the following Dictionary, and Index.

The Nunation. For this see II, 13 *b*, 14 *b*. It is seen in

My. *kubig*; Mg. *sufina*, ear, قُوف; in (Ef. *täot*), My. *tulag*, Mg. *täulana*, bone, and in the words for 'hundred' and 'thousand,' &c. On this final *n* in the Semitic languages, see *C.G.S.L.*, Ch. VII. It is frequent in My. and Mg., not so in Ef., and not so in Hebrew, Aramaic, &c.

The Numerals. The letter changes in these are explained in Ch. II (see the places indicated):—

- | | |
|---|---|
| 1. 11 <i>b</i> , <i>c</i> , 12, 13 <i>b</i> , 14 <i>b</i> . | 7. 14 <i>f</i> , 15. |
| 2. 13 <i>b</i> , 15 (<i>n</i>). | 8. 14 <i>b</i> , 15. |
| 3. 13 <i>b</i> , 14 <i>b</i> . | 9. 14 <i>e</i> , 15. |
| 4. 13 <i>b</i> , 14 <i>b</i> , <i>f</i> . | 10. 11 <i>a</i> , <i>b</i> , <i>c</i> , 14 <i>e</i> . |
| 5. 15. | 100. 13 <i>b</i> , <i>v</i> . Index under letter <i>v</i> . |
| 6. 13 <i>b</i> , 14 <i>c</i> , 15. | 1000. <i>v</i> . Index under letter <i>s</i> . |

On these we may remark that 1 occurs both in the ancient masculine, Mg. *isaka*, and feminine form, Ef. *sikai*; and 4, 6, and 7, manifestly with the ancient feminine and abstract ending *-t*, throughout the Oceanic.

These twelve Oceanic numerals are the ancient Semitic numerals, but some of them have been lost from certain dialects. Thus, e.g. only the first five are now found in Ef., and in Ambrym the first five, and that for 'ten'. In Santo you find all the twelve in one village, and only the first five in a neighbouring village. In such cases as the latter the natives have found it easier than to remember the second five to substitute for them combinations of the first five thus: 5+1, for 6; 5+2, for 7; 5+3, for 8; 5+4, for 9; 2 of 5, for 10. These combinations in Ef. are *la-tesa*, 6, *larua*, 7, *latolu*, 8, *lifiti*, 9, *rualima*, 10, *latesa* being for *lima tesa*, &c., and *rualima*, two of five, for 10. And Ef. having lost or forgotten the ancient words for 100 and 1000, has substituted for them other words, *bunti* and *manu*.

THE ADJECTIVE.

For the adjective formative endings, see Ch. IV. In Ef. the adjective follows the noun, and every adjective may be

used, with the verbal pronoun, as a verb: thus *fatu kasua*, a hard stone, *fatu i kasua* (the) stone is hard. By adding the formative ending *-an* to an adjective (as to a verb) an abstract noun is formed, thus *nakasuān*, the being hard or strong, hardness, strength.

THE PRONOUNS.

For these, Personal (Separate, Suffix, and Verbal), Relative, Demonstrative, Interrogative, Indefinite, see Ch. V, and for the letter changes in them Ch. II. (As to the Personal Pronouns the places where they are treated in Ch. II are pointed out in Ch. V.)

The conjugation (person and number) of the Ef. verb by means of the verbal pronoun is a real and natural substitute for the conjugation of the ancient verb. As in the ancient languages the verbal pronoun includes or implies in it the verb substantive.

THE VERB.

This, as in the ancient languages, is a verbal noun (see Ch. III), thus Arabic *a-mata*, Ef. *a mati*, I (am or was) dying, or dead, rather than, I die, I died. In Ef. from every verb may be formed a verbal noun by the formative ending *-an*, which, if the verb is transitive, may be used in both an active and a passive sense, see Ch. IV, and see the same for the verbal noun formative ending *-t*, with all its phonetic variations as explained in Ch. II. Also the verb forming prefixes (and infixes) are set forth in Ch. IV, and their phonetic variations explained in Ch. II. For the verb forms or 'conjugations', see Ch. IV.

THE ADVERB.

An adjective may be used adverbially with a verb, thus *i sefa*, he hastens, *i sefa kasua*, he hastens strongly; and with an adjective thus, *uia*, good, *uia bibilena*, greatly good.

For the interrogative adverbs signifying 'quot?' and 'how?' in

indefinite sense *tot*, and *so*, thus ; and for 'as', and the negative adverb, see Ch. V.

For the Conjunctions and Prepositions, see Ch. V.

When we say that Arabia is the motherland of the Island family of languages this does not mean that the primitive Oceanic tongue, of which the multitudinous dialects of Oceania as at present spoken are the analytic or simplified descendants—as English is of Anglo-Saxon, or the Romance dialects of Latin—was derived from Arabic; but that Arabia is the motherland of the primitive Oceanic, as it is of the Ethiopic, Amharic, and Tigre, and of the Assyrian, Phœnician, Hebrew, and Aramaic. See *C.G.S.L.*, Chs. I and II. If it had more in common with Arabic than with any other Semitic language, that is because Arabic has more than any other preserved the features of the primitive Semitic tongue, the common mother of all of them. The primitive Oceanic must be regarded, not as a descendant of, but as a sister to the Arabic, Himyaritic, Ethiopic, Assyrian, Phœnician, Hebrew, and Aramaic, and the Ef., Samoan, Mg., Malay, &c., as cousins to the Mahri, Amharic, Tigre, Mandaitic, Modern Syriac, and vulgar Arabic dialects, due allowance being made for the fact that these latter have been always more or less under the conserving influence of the surrounding Semitic literature and civilization, from which the Island dialects have been for ages completely cut off, as well as completely isolated from each other. The word for 'sun' in Oceanic, Ef. *elo*, Tong. *lāa*, Tarawan *tai*, is not the common word for 'sun' in Arabic, &c., but it is the common word in Ethiopic, Amharic, and Tigre, *ṣahai*, *ṣai*: but this proves, not that it was derived from Ethiopic, but only that it was derived from the same source as the Ethiopic. The Ethiopic and Oceanic word for 'moon', also in Mahri, Hebrew, and Aramaic, is not in Arabic. The common word for 'fruit', Ef. *ua*, in Oceanic, Ethiopic, Hebrew, and Arm., is not in Arabic. On the other hand, such common Oceanic words, as in Ef. *toko*, sit, dwell, *ma-taku*, fear, are in Arabic (v. Ch. III), and not in Ethiopic, though traces of them appear in Hebrew.

The word *sarafi* (Ef.), q.v., and the common Pacific Island word in Ef. *saki*, q.v., are in Aramaic, not in Ethiopic or Arabic. The word for 'star' is universal in the Semitic and Oceanic dialects, see Ch. II. In a number of dialects springing from the same original inflected tongue it is usual that one may drop one word or inflection, another another. The same is seen in comparing one Island dialect with another. Each dialect has its peculiarities, while nevertheless all have much in common, and this is true whether we compare the Arabic, Ethiopic, &c., with each other; or the Ef., Mg., &c., with each other; or the latter with the former, as shown in Chs. II, III, IV, and V, and as will further appear in what follows.

LIST OF ABBREVIATIONS

a., adjective.
 ad., adverb.
 art., article.
 c., with.
 c. art., with the article.
 cg., egg, cognate, cognates.
 conj., conjunction.
 cf., compare.
 d., dd., dialect, dialects.
 d. syn. c., dialect synonymous with.
 dem., demonstrative.
 den., denominative.
 der., derivation.
 i. q., the same as.
 imp., imperative.
 inf., infinitive.
 inter., interrogative.
 interj., interjection.
 mid., middle voice.
 n. a., nomen actionis (infinitive).
 n. ag., nomen agentis (active participle).
 n. p., nomen patientis (passive participle).
 nom. suf., nominal suffix.
 num., numeral.
 opp., opposite, opposed.
 part., participle.
 pers. pron., personal pronoun.
 pl., plural.
 pref., preformative.
 prep., preposition.
 prob., probably.
 pron., pronoun.
 ps., passive.

q. v., which see.
 redup., reduplicate.
 s., substantive.
 s. v., under the word (sub voce).
 sing., singular.
 syn., synonymous.
 syn. c., synonymous with.
 t., transitive.
 v., vide.
 v., verb.
 v. c., verb causative form.
 v. i., verb intransitive.
 v. r., verb reflexive, or reciprocal.
 v. t., verb transitive.
 verb. suf., verbal suffix.
 voc., vocative.

A., Arabic.
 Am., Ambrym.
 Amh., Amharic.
 An., Aneityum.
 Arm., Aramaic.
 Assy., Assyrian.
 Bu., Bugis.
 Ch., Chaldee.
 E., Ethiopic.
 E. Mai, East Mai.
 Ef., Efate.
 Er., Eromanga.
 Fi., Fiji.
 Fut., Futuna.
 H., Hebrew.
 Ha., Hawaiian.
 Ja., Java.
 Ma., Maori.
 Mg., Malagasy.

Ml., Malekula.
 Ml. A., Malekula Aulua.
 Ml. P., Malekula Pangkumu.
 Ml. U., Malekula Uripiv.
 Mod. A., Modern Arabic.
 Mod. S., Modern Syriac.
 My., Malay.
 Pa., Paama.
 S., Syriac.
 Sa., Samoan.
 Soc., Socotra.
 T., Tigre.
 Ta., Tanna.
 TaSa., Tangoan Santo.
 Tah., Tahiti.
 To., Tonga.

Ct., Catafago's Dictionary of Mod. A.
 Freytag, Freytag's Arabic Lexicon.
 Ges., Gesenius's Dictionary of Hebrew.
 Nm., Newman's Dictionary of Mod. A.
 St., Stoddart's Grammar of Mod. S.
 After an Arabic verb 1, 2, 3, 4, 5, &c., denote its different forms, and (1), (2), (3), &c., its different meanings.
 After a Hebrew verb Pi. denotes Piel, Pu. Pual, Hi. Hiphil, Ni. Niphal.

THE OCEANIC LANGUAGES

THEIR MATERIAL, OR VOCABULARY, SET FORTH
IN A COMPLETE

DICTIONARY, COMPARATIVE & ETYMOLOGICAL,

OF ONE OF THEM, THE

LANGUAGE OF EFATE

(NEW HEBRIDES)

A]

[ABU

A, verbal pron., I: d. *ni*, q.v.

A, v., contraction of *ani*, q.v.,
to be, or dwell in.

A, prep., see Ch. V. 11, 1, some-
times *e*, or *i*, in, at, to, of.
Used prefixed to nouns, as
ataku, *etaku*, or *itaku*, at
the back, behind; and to the
suffixed pronoun of the pos-
sessive, as *agu*, my, *ana*, his,
dialect *enea*, or *inea*, his,
inu, my. [The same is found
in Mg. *ahi*, my, *azi*, his, and
in Sa. *ana*, his.]

A, art., or dem., prefixed to
certain words, as to some
nouns, and prepositions, *ani*,
of, *aki*, or *agi*, of; and to
verbs, *nikam*, d. *agau*, that
which nips, or grasps. [Fi.
a, an article, prefixed also to
prepositions, as *a nei*, *a kei*,
denoting the possessive case
as in Efatese. The Fi. *a* is
a form of the article *na*, and
the Efate *a*, being the same as
the Fi., must in that case be
a form of the common article

na (*ni*, *ne*, &c.), q.v. *Agi* (*a gi*)
of, in Efate in one dialect is
naj or *nagi* (*na gi*), of, and the
above *nikam*, in another dia-
lect, is *agau*. The same article
is found in Ma. and To, as *a*.
In Fi. and Ef., prefixed to
possessive prepositions, it has
somewhat of the force of a
relative pronoun.] H. *ha*,
for *hal*; A. *l-*, *al*, *a*, some-
times *hal*, art., used also
sometimes as a relative pro-
noun prefixed to verbs and
prepositions.

A, interj., O! lo! [Ha. *a*,
Tah. *a*, lo! o!] Arm. *ha*,
this, as an interjection, lo!
H. *hē*, A. *ha*, *a*.

Āb, s., d. voc., father. [Ma.
pa, My. *pa*, *pak*, Mg. *aba*.]
A. *āb*, H. *āb*, Ch. *aba*,
father.

Aba, v. See ofa.

Abab, s., father. [Ma. *papa*,
My. *bapa*, *bapak*, Mg. *baba*.]

See āb, bāb. Redupl. of āb.

Abu, v., to heal, get well (a

sore), d. au, id., d. mau, to get well, recover from sickness. [Sa. *mafu*, to heal up, Ma. *mahu*, Mangaian *mau*, heal, Ha. *maha*, be convalescent, Mg. *miafa*, to recover from sickness.] A. 'afa, 3, 4, restore to health.

Abu, s., ashes, also *afu*, *au*. See following word.

Abuabu, v. redupl., to be dusty, to fly in the air (dust), also *afuafu*, id.; *tano afu*, *tano abu*, *tano au*, ashes; *libu*, v., to be ashy, ash-coloured, dirty, or covered with ashes, as in mourning for the dead, hence *malibu*, v., to be a mourner thus, especially for a deceased husband or wife, and hence *malibu*, s., a widow or widower, that is, one so mourning: *libu*, v., is also found (Bau d.) as *lifu*, *lifulifu*; *mafu*, s., a thick vapour like dust; uncleanness (ritual), which makes the sight dim. [Sa. *efu*, s., *efuefu*, s., dust, *efu*, v., to become dust, *efu*, a., reddish-brown, To. *efu*, s., dust, ashes, *efuia*, a., dusty, covered with ashes, Sa. *lefu*, a., s., *lefulefu*, s., ashes, Ma. *nehu*, s., dust, *nehunchu*, a., dusky, *whakanchu*, v., reduce to powder, Ha. *lelehu*, To. *ne-efu*, dimness or weakness of sight, My. *abu*, s., Ja. *awu*, s., dust, ashes, My. *dabu*, *labu*, id., *kalabu*, v., a., ashy, ash-coloured, also *klabu*, Ja. *kluwu*, Mg. *vuvuka*, s., dust, ashes, *mamavuka*, v., to dust, sprinkle

with dust, *manu*, a., brown, *manavu*, v., despise, blacken, sully, *manuana*, a., unadhesive (applied to mortar), Fi. *dravu*, s., ashes, *dravudravua*, a., ashy, of the colour of ashes, poor, hence *vakadravudravua-taka*, v., to make poor.] A. *haba* (*habu*), v., rise, float in the air (*dust*), become like dust, *de carbone igne extincto*, die, 4, raise or excite dust, *habwat*, dust, colour of dust, Ct. *habut*, dust, dust mixed with ashes, a thick vapour like dust, Nm. *hebwa*, fine dust, powder, *mutahabbi*, weak in sight.

Abuera, and *abura*, s., d. for *kabuer*, q. v.

Āfa (āva), s., father, an *afa* his father. See *āb*, d. voc. *afa*.

Āfa, v., swim (*man* or *animal*), d. *ofa*;

Āfā i, v. t., carry (him, or it), d. *ofē*. The first meaning seems not connected with the second, to a European, but a native connects them thus: a man *afa natas*, swims or floats on the sea, the sea *afa nata-mole* bears or carries the man; so a man *afa ki nakasu*, swims holding a floating stick, but if he gets on to the stick and lets it float him ashore the stick is said to *afa i* carry him. The sea or the stick carries him thus, hence *afa*, v. t., denotes carry a man on one's back, then to carry anything on the back: and as a man so carried clasps with his arms the car-

rier round the chest, the head of an axe is said to *afa* its handle, and as one carrying a basket on his back holds the string of it over his shoulder, so a man drawing a log by a string thus over his shoulder is said to *afa* it, and a tug steamer is said to *afa* or tow a ship. A dog *afa* a piece of meat, carrying it off firmly held by its teeth, and a man *afa* a pipe or a twig, i.e. carries it held by his teeth. A messenger *afa*, carries his message, a horse its rider, and a warrior *afa*, carries, i.e. leads his troop; also a person *afa narogitesan*, bears a disease or infirmity or trouble (see *bāfa*);

Afāfa, v. redupl., dd. *ofaofa*, *ofafa*. [My. *apuḡ*, s., a float, *ampuḡ*, a., buoyant, *kambaḡ*, v., to float. Sa. *opeope*, to float, Ha. *ope*, bundle up to carry away, Epi *mava*, d. *mia*, to swim.] A. 'āma, swim (man), go (camel), 2. dispose in sheaves or bundles: Nm. float, swim. 'Amat, a bundle, a float, or raft, for carrying things across water. In this A. word there is the idea of connecting together (as things in a bundle, &c.). In *afai*, carry him, as a floating stick carries a man in the water, or a horse carries him on land, the transitive preposition *i=bi* (*afai* = 'āma

bi), gives the verb its transitive force, make to swim, to go, i.e. carry.

Āfa ki, v. t., and *ōfa ki*, to bury, *Maka tāfaki**, pr. n., name of the person who buried the first men who died in the beginning of the world, according to native story; cf. *safaki*. [Sa. *ufi*, v., cover, conceal, ps. *ufitia*, with instrumental particle *ufita'i*, *ufi*, s., a cover, *ufi*, s., the yam, Efate *ui*, or *uui*, (pronounced *uui*), the yam, Mg. *afina*, *vu afina*, is concealed, *miafina*, to conceal oneself, *manafina*, to conceal, to bury.] A. 'āba, be concealed, 2 to conceal, to bury, 5 be absent.

See egg. s. v. *bei*, infra. 'Ayāb', roots (so called because buried in the ground or covered with earth), Sa. *ufi*, Ef. *uwi*, Ja., My. *uwi*, *ubi*, Mg. *uvi*, yams.

Afaru na, s., d. *ofari*, wing, wings. [Ero. *evlok*, Tidore *filafila*, Torres Islands *perperi*, wing.] H. 'abar, Hi. to soar, mount upwards in flight, 'eber, and 'evrah, wing feather (with which birds soar). *Āf i*, v. t., to be near to, d. *ōf i*, A. *wahafa*, to approach, draw near to.

Afin i, v. t., *afan i*, *afen i*, also dd.,

Afis i, and *afit i*, to put or carry under the arm or arms, held between the arm and

* Norz.—*Tafa-ki*, and *Safa-ki*, lit., burying, is of the Ancient *Tafal* or *Safal*, i.e. Causative Form.

the side; to cover with its wings, as a bird its young, clasping between the wing and the side. *Afinina*, s., armpit, axilla, and d. *afli na*, id., also the groin. [My. *kāpet*, *māngāpet*, carry under the arm, Sa. *afisi*, carry under the arm.] A. "abana, 8, sub axilla posuit, 1, 3, plaît, ma'bin', groin, armpit.

Afti, s., a slave. This word occurs with the article as *nāfti*. [My. *beta*, Ja. *patik*, a slave.] H. 'ebed, Ch. 'abad, a slave. See *bati*, v.

Afo, s. See *foga*, and *nafo*.

Afuafu. See *abuabu*.

Āgau, d. *nikam*, s., a, or ni, art., and *kam*, or *gau*, nippers, tongs: from the verb *kamu*, q.v. [Fi. *ai gamu*, id., My. *āgkub*, forceps, nippers, pincers.] See *kamu*, *kamut*.

Āga, for *anka*, art., a, and prep. *ka*, literally that or the to, or that which to; a particle prefixed to the nom. suf. pron., forming a poss. pron. Without the art. it is pronounced *ka*, q.v. See *kaġu*, &c., for meaning.

Āgana, poss. pron., 3 sing.; *āga*, na. See *kana*, *kakana*, *kanana*, and for meaning and use see under *kiana*. Fi. a *kena*.

Āgama, poss. pron., 2 sing.; *āga*, ma. See *kama*.

Āgaġu, poss. pron., 1 sing.; *āga*, gu. See *kaġu*.

Āġ'gami, poss. pron., 1 pl., excl.; *āga*, *ġami*. *Kaġami*.

Āgaġita, poss. pron., 1 pl., incl.; *āga*, *ġita*. *Kaġita*.

Āgamu, poss. pron., 2 pl.; *āga*, mu. *Kamu*.

Āgara, poss. pron., 3 pl.; *āga*, ra. *Kara*.

Āgam, pron., 2 pl., you, ye; dd. *īgam*, *nīgam*, *nīġkam* (ġk for ġ), *akam*, *eġū*, the pers. pron. 2 pers. pl., which in one dialect is *kumu*, in another is *kami*, q.v.

Āġ, pron., 2 sing., you, thou; dd. *nāgo*, *nīgo*, *nēgo*. See *k*, *ko*, *ku*, *ki*.

Āġi, or *aki*, particle consisting of the art. *a*, and prep. *ġi* (for *ki*, q.v.) to, of; dd. *nīġ'*, *naġ*, *nīġi*, or *nīġki*, in which the art. is *na*, or *ni*. *Āġi* is often equivalent to *ani*, q.v., but not always: *ani*, or *ini* sometimes means 'of' nearly in the sense of 'from', as *raruā ini sē*? a canoe of (from) what place? which cannot be expressed by *raruā āġi sē*? See the preps. *ki* and *ni*. *Āġi* is often equivalent to the simple prep. *ġi*, or *ki*, but sometimes it means the, the (thing), that which, of, the art. having the force of a relative pronoun.

Āġiēġi, s., c. art. *nagiegi*, the air, breeze: *lagi*.

Āġinaġo, poss. pron., 2 sing., thy, of thee; *āġi*, *naġo*.

Āġinaī, poss. pron., 3 sing., his, her, of him; *āġi*, *naī*.

Āġinami, poss. pron., 1 pl.

excl., our and theirs, of us and them; *agi, nami*.

Aginara, poss. pron., 3 pl., their, of them; *agi, nara*.

Aginau, poss. pron., 1 sing., my, of me; *agi, nau*.

Agita, poss. pron., a, prep., and nom. suf. *gita*; a, *gita*. [Sa. *a taton*, Mg. *anšika*.]

Ago, pron., 2 sing., you, thou; *ag, nāgo*, in dd.

Agu, poss. pron., 1 sing., my; a, prep., and gu. [Sa. *a'u*, Ma. *aku*, Mg. *ahi*, my.]

Agumu, poss. pron., 2 pl., your; a, *kumu*.

Aheka, d., *tasila*, d. *tasiga*; *sila ia*.

Ais, or *eis*, ad., here, d. *ieta*; a, or e, or i, prep., and is, see *sa*, *se*, s, this, here; d. *esas*, q.v. [Mg. *ati, eti, atu, etu*, Ta. *yesa*. My., without prep., *sini, sika*, and with preps. *di* and *ka*, *disini, kasini*.] H. *zeh*, without prep., here, properly this, Ef. *se*, this, here, E. *zēya*, here. Also H. *bazeh*, E. *bazya*, c. prep. *ba*, with which is to be compared, Ha. *ma* in *manei*, here, and also generally. The prep. *a, e*, or *i* was also similarly used. See examples of this under the word *igin*, infra.

Ai, s., c. art. *nai*, water, d. for *nifai*, q.v.

Aia (= d. *āo*), that's it; a, dem., and *ia*, 3 pers. pron.

Aime, s., c. art. *nai me*, a stream: preceding word, *ai*, and *me*, q.v.

Aka, a., d. *koa*, and *koakoa*, stringy, fibrous, as a yam

when cooked (bad to eat); *akoa na*, or *ako ana*, root,

its root; lit. and fig.; *aka*, a relative family connection

(considered as root or offshoot from), *aka na*, d. *ek*, *eka na*; in one place *ek* or *eka* denotes great

grandfather, and great grandmother (which in another

place is denoted by *tai ia*, or *tai*, q.v.), in another place *aka* denotes mother (used by

a child addressing its mother), d. *iak* (i, art.), *mama*; *aka na*, or *uaka na* (*waka na*),

fissure, inside of fissure, as of the mouth, of a canoe (hold),

of a bag or basket, or of anything; *kaka naniu*, the fibrous substance like coarse

cloth that grows round the top of the stem of the cocoanut tree (*naniu*); *makaka*, to

be ragged or fissured, as cloth; *mako*, or *maka*, offspring,

in pr. nn. as *mako naru*, &c.; *taumako*, the wild yam growing on the hills, so

called because *koa* or fibrous. *Koa* has the a. ending a.

[To. *aka*, Fi. *waka*, My. *akar*, Mg. *faka*, root, Ma. long and thin roots, *akaaka*, fibrous

roots, *kaka*, a fibre or hair, a garment, a kind of net, Ha. *aa niu* = Ef. *kaka naniu*,

also roots (small), offspring, a pocket, a bag, a coarse kind

of cloth, Sa. *aa*, fibres of a root, family connection. Mg.

kaki, ikaki (i art., cf. Ef. *aka, iak*), father, papa, Tah. *aa*, root, sieve, &c., *aaa*, the stringy substance in any kind of food or vegetable, native cloth that is not well worked.]

A. 'akka, n.a. 'akak, to be split, fissured; 'akko, a fissure; 'akikat, a bag (pera wafatja, Ha. aa), also like 'akiko and 'ikkat, hairs of a foetus; 'awako, small shoots sprouting from the upper part of a palm, 'ikkano, shoots sprouting from the roots of palms and vines, 'akka, 4, to send forth such shoots from the roots (*palms or vines*), Mg. *faka*, root, caus. verb *mamaka*, to send forth roots, and My. *akar*, roots of a plant, scandent plant, parts of a plant that climb.

Akam, d.; you; pers. pron., 2 pl. See kumu.

Akamus, preceding word, with dem. suffixed. See Ch. II. 13 b.

Akē, interj. See ako, ako ri. [Mg. *akai*!] A, interj., and ke, q.v.

Akē ri, interj., akē, or aki, and ri, as in ako ri, q.v.

Aki, prep., i.q., aḡi, q.v.

Akit, d., pron., 1 pl., incl., we and you. [My. *kita*, Tag. *kita*, Fut. *akitea*, An. *akaija*.] See nininta.

Akoa na, or ako ana, s., root. See aka.

Ako, interj. For ri, dem. particle, used also as an ex-

pletive, and la, ad., see these words.

Ako ri la, interj.

Ako ri, interj. Ako expresses surprise, wonder, admiration, also mourning, commiseration. A, interj., and ko, q.v. Āl, d., syn. with ēlo, d. āli, the sun. See ali.

Alat ia, v. t. (and let, q.v.) to press together, nip as with scissors, or with the teeth, press between two things drawn together, to press, urge, persist, be importunate with, to grasp. The final consonant is often dropped;

Ala, s., c. art. nāla, a basket or purse the edges of whose mouth can be closed by being drawn or pressed together, women's carrying basket;

Alati, s., scissors, nippers, clippers;

Alaterabati, also alati bati ore, to gnash the teeth, lit., press the teeth together creaking. See bati and ore;

Ala goro ki, v. t., press, urge. See goro;

Alāla, a., compressing. [Mg. *lasita*, *mandasita*, to pinch.] H. *laḡaḡ*, to press, squeeze, 'alaḡ, to urge, S. 'elaḡ, coegit, aretavit, A. *laḡiḡ*, angustus, aretus (drawn, pressed together).

Alalu, i.q. elalo, q.v. See alo na.

Alau, s.; a, prep., and lau, sea; also elau, d. elā, the sea, on the sea, seawards. [Malo a lau, Epi lau, My. laut, Ja.

lahut, *lot*, Tag. *dagat*, Marshall Islands *lojet*, the sea, My. *lauti*, v., and *malaut*, v., to put to sea, be at sea in a boat or ship.] A. *logg'*, and *loggat*, or *lojjat*, middle and depth of the sea, ocean, *lajja*, or *lagga*, 8, the sea was wide and deep, or such a sea was sailed over, 2, he entered the vast and deep sea.

Alekabu, c. art., *talekabu*, d. for *arekabu*.

Ali, s., c. art., *nāli*, leaf, leaves: *ulua*.

Āli, s., day (d. *ali*, sun, d. *ali*, light, see *lina*). *Sera ali*, every day, *toko ali*, stay at home during the day, not going to work. Usually this word is doubled, as,

Aliati, s., day. [An. *at'iat*]. And,

Āliati, v. to day, to dawn, to lighten as the dawn. See *al*, *alo*, *elo*, the sun, also *meta ni al*, *meta ni elo*, the sun, lit., eye, i.e., source of day or light. [Mg. *andru*, *Malo alo*, My. *ari*, *hari*, Sa. *la*, Ma. *ra*, day, Sa. *la*, To. *laa*, Ma. *ra*, My. *mata-ari*, Mg. *masu-andru*, the sun.] For this word see Ch. II. 17, above.

Āli, v. t., for *gal i*, or *kal i*, q.v.

Ali, and *alia*, s., place, part, *alia n*, its place or part, d. *male n*, or *mile n*; *luān*, that place, there, for *alia uan*, *li bān*, d. *lo bōn*, there (*li* for *alia*); *mala*, and *malo*, a place, a part, *malo*, time,

i.e., a part of time, as *malo ni aliati*, a part of the day, *malo uan*, that time, or that place, *malo*, trunk of the body, or of a tree, *mala*, *malala*, an open place or plain, also the village dancing and public worship ground, *malmal*, *redup.*, a small place or part; *mālu*, *malumalu*, to be bare, clear, as a piece of ground, to be bare, devoid of hair, as the face, *malamala*, naked. [Fi. *mala*, a part, Sa. *malae*, the open space where public meetings are held, Tah. *marae*, the sacred place formerly used for worship, *marae*, a., cleared, as a garden, or a place of worship, Ma. *marae*, enclosed space in front of a house, a yard, *maramara*, a small piece.] A. 'ariya, to be naked, 'arā', 'arā', 'arat', an open place, tract, part, *mo'rai*, and *mo'rat'*, naked part of the body not covered with clothing. H. 'arah, to be naked, 'arah, a naked or bare place, *ma'ar*, a naked space, void space, *ma'arah*, a naked place, i.e. a plain or field devoid of trees, 'A. *mo'arrai*, naked, bare.

Āliāli, v. i. (doubled), to delay, be slow, and *taliali*, id., intensive. [Cf. Ha. *alia*, v., to wait.] A. *āla* (*alu*), and, 2, *alla*, and, 5, to delay, be slow.

Alialia, v. i., or a., insane, to be insane; connected with

this is *ululia*, inspired, possessed, or entered by a deity (natemate) or demon, and, therefore, as a matter of course, out of one's senses. *Alialia* is not used in some places where *ululia* (for *ulu-ulua*) is used in both senses; this latter word is also pronounced *luluia*, and *lulia*. It is a reduplicate and has the ending *ia*, and literally means entered (i.e. by a spirit), possessed. [Sa. *ulwino*, enter the body, possess (as by an *aitu*), *ulu*, to enter, and *tino*, body, Ha. *uluia*, and *uluhia*, to be inspired, possessed by a spirit, *ulu*, to have spiritual possession, good or bad, *ulala*, insane, out of one's senses, Tah. *uru*, to be inspired, *uruhia*, inspired. This last word corresponds to Sa. *ulufia*, which simply means entered, being the passive of *ulu*, to enter. Corresponding to Sa. *ulu*, to enter, is Mg. *idita*, or *ilita*, to enter, and with this latter is connected the reduplicate *adala*, insane, senseless, a lunatic, a fool (cf. Ha. *ulala*). Ef. *lala*, an idiot, senseless person, fool, may belong here also, and cf. Fi. *lialia*, foolish, crazy, an idiot.] Ch. 'alal, to enter, S. id., 'al, he entered, imp., 'ul, enter, A. 'alla, he entered.

NOTE.—The A. is followed by prep. *fi*, the S. by *b* and also *l* (A. *li*): the first of

these preps. is used in Mg. (*ami*), as in Jno. xiii. 27, Satan *nidita amini*, entered into him; and the second (*ani*, sometimes contracted to *an* and *a*), as in Lu. xxii. 3, and often: in Sa. we have the last in the *i* of *ulufia*, *i* of Ha. *uluhia*, and in the *i* of *ulu-i-tino*, and of Ha. *uluia*, and Ef. *luluia*, &c. This is the verb constantly used in S., Mg., and Sa., to denote the entering into a man of a spirit. The Ef. and Fi. use another and synonymous verb, Ef. *sili*, to enter. Fi. *t'uru*, id., which is used also in A. to express this idea: for the A. verb corresponding to *sili*, *t'uru*, see *sili*, *infra*.

Alo, s., d., the sun. See *ali*.

Alo-fi, v., wave (with a circular and rolling motion) to him, beckon to by so waving the hand, or a branch of a tree; alof, and prep. *i*: bialo, v. r., wave often, or wave to each other, alo-alo, wave repeatedly, tālo, go round, avoid, turn round, taloalo, keep going round (as on a zigzag or crooked path), turn round. See next word.

Alo n, or alu n, s., belly, abdomen, the front, before, d. al' naru na, belly, i.e., palm (or front) of his hand; reduplicate lalo n, or lulu n, id., elalo, before (e, prep., and lalo, front). [Fi. *yalova*, Mi. P. *oruvi*, Mi. U, *oluve*,

TaSa. *lobe* or *love*, *Malo alovi*, to beckon, To. *talū*, to beckon, Sa. *alo*, to fan, *talo*, to fan, to beckon, to wave a piece of *tutuga* over the dead, begging him to take calamities and diseases with him, *alofi*, to sit in a circle, *alofilima*, palm of hand (i.e., front or belly of hand), Sa. *alo*, belly, under side, Ma. *aro*, face, front, Ha. *alo*, belly, face, Ma. *arohi*, to look for, *arohirohi*, to turn round and round, Ha. *alalo*, to turn this way and that, *alo*, to elude, to oppose (face, front), to swim (wave hands), double (as a cape, i.e., go round).] A. *hala*, to turn round, twist about, desire, look at, turn the eyes or face towards; *hiyalo*, the front of a thing, Ef. *ālo*, the front (as of the hand, or body), reduplicate with prep. *e*, *elalo*, at the front, as opposed to *etaku*, (see *taku*), at the back; *hayalo*, shadow, image of a man in a mirror, spirit, Fi. *yalo*, id. The Ef. *f*, Ma. *h*, is the Semitic servile *t* of the *n. a*. For this see Ch. II. and Ch. III.

Al' (naru) (for *alo narū*), d., palm (front) of the hand. [Ml. P. *aro*, *Malo lolo*.]

Alo ana, s., maternal uncle; vocative (reduplicate) *lolo* cf. *abab*, *mama*). [In Ef. dd. syn. *auaua*, *bau*. *Malo taura* (ta art.), maternal uncle.] A. *h'alo*, maternal uncle.

Aloara, a.; formative ending *ara* or *ra*; and

Aloalora, a., redupl., ornamented, painted (as cloth). See *alo-fi*, *loa-ri*. [A different word is Sa. *ilaila*, a., spotted, marked, *ila*, s., a mother's mark, a mark in the skin, To. *ila*, a mole or mark in the skin. A. *h'alo*, pl. *h'ilān*, mole or mark in the skin, *ah'yalo*, a., having such marks in the skin, spotted, marked.]

Alo-fi v., rub on (to) it, paint. See *loa*, *loa-ri* a, *loa-si*, and *lo-fi*. A. *halū*, *halū*, or *halō*, rub, smear, paint, adorn.

Ālikas, s., c. art. *nālikas*, for *na uli nakasu*, leaf or leaves of trees. See *uli*, and *kasu*.

Ālsēr, s., c. art. *nālsēr*, dried or withered cocoanut leaves, so called because jagged: from *nal* for *na uli*, leaves, and *sere*, jagged, hairy.

Alu na, s., for *alo na*, q.v.

Āma, poss. pron., 2 sing. thy: a prep., and nom. suf. ma. [Sa. *au*, Mg. *anau*, thy.]

Amau, a., true: in *loamau*, q.v., *lo*, a thing, and *amau*, also *mau*, *mori*, *mauri*, true. H. *aman*. See *mau*.

Amos i, v., to carry on the shoulder, to bear, to carry. Often the final *s* is dropped; hence

Amo, v., to carry, to put a load on the shoulder; and

Amo-taki, d., id.; and

Amo-rua, am'rua (*rua*, two),

to carry two (burdens), one on each end of a stick (as a Chinaman carries two baskets); the word also occurs in *tak'amo*, d. *takiamo*, to carry a burden on only one end of such a stick; and

Amoamo, c. art. *namoamo*, s., a burden, lit., that which is carried. [Sa. *amo*, v., to carry on the shoulders, *amoğa*, s., a burden, Ma. *amo*, *amohia*, Ha. *amo*, to carry a burden on the shoulder, to carry.] H. 'amas, bear, carry, especially lift up a load and put it on a beast.

Amo, s., c. art. *namo na*, the lungs, but also

Am' kanoa, the heart, and

Am' insat, the lungs (see *kanoa*, *insat*); and

Am' moli, the spleen. [Fut. *ama*, Sa. *mama*, the lungs, To. *mama*, id., Ha. *akemama*, the lungs, from *ake*, liver, and *mama*.] In To., Sa., Fut., and Ha., *mama* (a reduplicate) means light, to be light (opp. of heavy), but this is not the stem to which the word *mama* denoting the lungs belongs, and does not occur at all in Ef., though the Ef. *amo* is manifestly the same as Fut. *ama*, and Sa. (reduplicate) *mama*, the lungs. For analogues of *akemama*, see under the word *ate*, the liver. In Ef. *uateam*, q.v., the kidneys, is *ua ate am'*, lit., fruit of the liver (or inside) of the belly (*am'*, the belly):

uateau (d. *uateaf*), is d. for *uateam'*, and *balau*, q.v. (for *balam'*), the common Ef. for inside, is lit. the hollow of the *am'* (*amo*), i.e., belly. See following—

Amo, s., c. art. *namo*, the soft forming kernel of a young cocoanut: so called like the internal parts of man or animal from the softness and smoothness:

Amoamo, v. i., a., reduplicate, to be soft and smooth, as the forming kernel of a young cocoanut, or the intestines or viscera, or any smooth or polished surface: d. *momoa*. [Sa. *mama*, a., clean (i.e., smooth), Tah. clean, not soiled or polluted, To. and Ma. *ma*, clean, white.] A. *ma'y*, pl. *ām'a'*, intestine; also, a level place between two rugged places (Ef. *na momo*, or *na amo'mo*, a smooth and level place between the rocks in a reef), *ma'a*, 4, to have dates ripe or ripening (*a palm*), *ma'w'*, dates on the tree, ripe or growing ripe, *ma'i*, soft, smooth (*of food*), *ma'y* softness of skin, H. *me'eh*, only in pl. *me'im* or *m'e'y* intestines, the belly, then the bosom, heart: eg. is A. *maha*, to gleam with whiteness, to gild, whence *mahw'*, new soft dates. Gesenius gives the radical meaning as 'flowing down, softness', see H. *ma'ah*.

Amo'mo, or **am'mo**, c. art. **namomo**, or **nam'mo**; see s. preceding word: d. **mo-mo**.

Amorī. See **mori**.

Amos i, v. t., to rub, to rub in order to make smooth: **mos i**, **mus i**. A. **wamasa**, to rub (a thing), to rub (a thing) that it may be smooth.

Amu, poss. pron., 2 pl., your: a, prep., and nom. suf. **mu**.

Ana, form of pers. pron., 3 sing., he, she, preserved in **aneana**: other forms **nai**, **enea** (**inia**), **gā**.

Ana, poss. pron., 3 sing., his, her, its: a, prep., and na, nom. suf. [**Sa ana**, id., **Mg. azi**.]

Anaḡaḡu, **anaḡama**, **anaḡana**, **anaḡagita**, **anaḡami**, **anaḡamu**, **anaḡara** (or **anaḡata**), poss. prons., syn. c. **aḡaḡu**, **aḡama**, &c., q. v. See **Ch. V**.

Anaḡa, in these words, is the art. **a**, and preps. **na**, and **ḡa** (for **ka**). With **anaḡaḡu** (for **anakaku**), cf. **Mg. d. anakahi**, id.

Anai, poss. pron., 3 sing., his, her, its: a, prep., and **nai**.

Anāna, poss. pron., 3 sing., his, her, its, d. for **aneana**, q. v.

Anēana, poss. pron., 3 sing., of him, his, her, its: **anē** or **anī**, q. v., prep., and **ana**, a form of the pers. pron. 3 sing., orig. pl.

Anekabu, c. art. **nanekabu**, d. for **arekabu**.

Anekama, c. art. **nanekama**, d. for **arekabu**.

Anekabu, c. art. **tanekabu**, d. for **arekabu**.

Anēna, d. for **aneana**.

Anēra, for **anēara**, often pronounced **anēta**, **anēata**, d. **arēara**, poss. pron., 3 pl., of them, their; prep. **anī**, and **ara**, pers. pron., 3 pl.

Anēta, d. for **anēra**.

Anī, prep., particle consisting of the art. **a** and prep. **nī**, q. v., and often used for the simple prep. **nī**, of, belonging to (genitive prep.), for (dative, rare, this is usually expressed by **magi**, d. syn. **nag'**, or **nig'**, q. v.): generally synonymous with **aḡi**, q. v. for a difference.

Anīḡami; d. syn. c. **aḡinami**; poss. pron. 1 pl. excl., of us —them (of us and them): **anī**, prep., and **ḡami** (for **nami**), pers. pron. 1 pl. excl. See **nami**, **kinami**.

Anīḡita; d. **aninita**, q. v.; poss. pron. 1 pl. incl., of us —you (of us and you): **anī**, prep., and **ḡita** (for **nita**). See **ninita**, **nita**.

Animu; d., syn. c. **aḡumu**; poss. pron. 2 pl., of you, your: a, prep., and **nimu** (for **nīkamu**), d. **nikam**, pers. pron. 2 pl., d. **niēm**.

Aninita, d. obsolete, syn. c. **anīḡita**: **anī**, prep., and **nita**, pers. pron. 1 pl. incl. See **ninita**, **nita**.

Anī, v., usually pronounced **enī**, d. **onī**, contracted to **an**,

en, a, o; c. preformative m' or ma, it is, m^{an}, m^a, b^{an}, (and m^ban), b^a, dd. bon, b^{en}, bao, baon, maon; to abide, to be, as i anⁱ, or, i an suma, he abides or is at home (in the house), i man, or, i ma tafa, he is on the hill, i man, or, i ma rarua, it is in the ship or canoe, i ma, or, i an til ia, bat ia, he abides (continues), or is telling it, doing it.

NOTE 1.—The verb an may be thus used before any verb, like toko (contracted to), to sit, dwell, be, with which it is nearly synonymous. But an tano, lies or is on the ground, toko tano, or to atano, sits on the ground, tu tano, stands on the ground. Both tu and toko are used before other verbs like an, and toko til ia, tu til ia, like an til ia, denote to abide, continue, or be telling it. Another verb, tau, q.v., is used in the same way before other verbs, as i tau til ia, bat ia, he abides, or is constantly, habitually, or addictedly, or repeatedly, telling, doing it. So Fi. dau, which is the same word. These verbs thus used before other verbs express continuance, intensity, repetition.

NOTE 2.—The preformative m', ma' (mé, mⁱ) is used with toko, tu, and tau, as well as with anⁱ, an, as matoko (or mato), dd. batoko, fatoko

(vatoko), matu, batu, fatu (vatu), mⁱtau or m^etau: with this preformative these verbs have much the same meaning as without it; they have the same meaning with the added idea of continuance. [Mg. munina, dwell, reside, inhabit, unenana, funenana (a dwelling), mpunina (dweller).] A. (4) "aniya, to dwell, abide (8) to be, ma"na", dwelling, cf. H. un, to rest, to dwell, ma'on, a dwelling.

(Ani na), nani na, s., child, son or daughter, dd. nati, natu. [My. anak, Mg. anaka, Ml. d. anati, id., My. kanak (see kanao, kano, infra), Mg. zanaka, id.] A. wald', walad', walid', E. waldē, Amh. wandē, T. wadē, H. yalid, one born, child, son, from the verb H. yalad, A. walada, to bring forth, bear (a mother), to beget (a father), A. walid', parent, genitor, father, walidat' mother, genitrix (Nm. wēlid, wēlida, Ct. walidah). My. bāranak (Makassar, ma-ana), to bear a child, bring forth any offspring, have children, be a parent, Sa. fānau (cf. A., 4) to bring forth, fananau, fanafanau, fanaua (ps.), fānau, s., offspring, children, fanau-ga, s., offspring, child-bearing.

NOTE.—The word nani, or nati, natu, son or daughter, probably represents an origi-

nal masculine (and so that denoting father, A. *walid*, Ml. and Santo *tata*, Santo d. *tai*, Mg. *rai*), but the word belonging to this stem denoting mother, the ancient feminine (*wêlida*, *walidah*). This is in Ef. d. *raite na*, or *reita na*, mother, d. *ere na* (for *era na*), Ta. *iti*, d. *rih*, Am. *rahi*, An. *risi*, Ml. *risi*, d. *are*, Epi d. *la*, Pa. *lati*, Fila *lêta*, Celebes *leyto*, Ef. *ki-liti*, q.v.: Ef. voc. *tete*, also in Epi mother, in one d. *la*, in another is *kaine*, i.e. *ka*, art., and *ine* (for *ina*) mother, and this latter is the prevailing form of this word in the Malay Archipelago (see Wallace's list), Amboyna, Ceram, &c., *ina*, Mg. *reni*, and *ineni*, (Ta. d. *nana*). Celebes *undo*, Bu. *indok*, *ina*, My. *indu*, J. *idug*; also Ysabel *ido*, San Cristoval *ina*, Mare *nene*, Duke of York *na*. On these letter changes see Ch. II, above.

Ānoĭ, or *ānuĭ*, d. *ānoai* (*āno-wai*), s., c. art. *nānoĭ*, or *nānuĭ*, vir, husband, male: m has been elided from the beginning of this word as in *noai*, d. *nai*, d. *nifai* (*nivai*), q.v., water; d. *mane* (*mwāne*), *ma'an* (*mo'an*), male. See *mani*, and Ch. II, 17.

Anu, d., pers. pron. 1 sing., I. See *kinau*.

Ānu na, s. c. art., *nanu na*, his, her, its shadow, i bi *ān' fūr*, it is an empty appear-

ance, mere shadow (worthless). [Epi *ununo*, Malo *unu*, Ml. d. *nunu*, id.] And,

Ān', s., a rope, c. art. *nān'*. These two meanings are also found in the A. A. *'anna*, n. a. *'annu*, *'ananu*, *'ununu*, to present itself, to appear, 2, to hold with a rein; *'ānu*, a long rope, *'ananu* and *'inanu*, adparitio *rei*, *'ananu*, clouds, H. *'anan*, a cloud: A. *'a'nan'*, demon nature, *ma'nun* and *magnun*, possessed by a demon or spirit.

NOTE.—The radical meaning of *'anan*, is to cover, and cognate are *kanan*, and *ganan*; A. *ganna*, to cover, to be dark (of the night), to be possessed by a demon and insane, *ginnu*, darkness of night, also demons, spirits, or every kind of them (this is the jin of the 'Arabian Nights'), *hin*, a kind of demons, *ginniyyu*, a demon or spirit, *ganunu*, *genii*. In Ef. d., *unu*, ghost, d. *inini*, spirit, soul, Ml. P. *oni*, *noni* n, his soul, or his shadow, Epi d. *anunu*, soul or spirit, Epi (Baki) *unu*, c. art. *niu-nu*, soul or spirit, *ununo*, shadow; and Ml. *oni*, *Malo unu*, one's likeness in water, or in a looking glass. So Ef. *ate*, q.v., denotes the soul, a spirit, one's shadow, and one's likeness in water, or in a looking-glass.

Āo (or *au*), v., d., to bark (as

a dog). See bakau. [Sa. *ou*, id.]

Āo, ad., yes. [Ma. *au*.] See āu.

Ara, form of pers. pron. 3 pl., preserved in areara: other forms nāra, nigara (gara), enera, kiniara. See Ch. V.

Ara, s., a fence: c. art. nāra, d. nār: see koro, c. art. nakoro, id. (ara has the initial k elided), Nār fāt, d. for nakoro fatu, a stone fence.

Ara i, v. t., seek, ara ika, search, look for fish, come seeking, ba ara, go or come seeking, ti ara, press after seeking. [Fi. qara, v. t., seek, qaqara, qaraqara, vaka-saqara.] S. har, to see, look (for).

Araara, or arāra, v., reduplicate of ara, to join to, join together, connect with, arāra nauī, attach the yam vines to stakes, arāra nia, connect it, arara ni ora nauī ki nakau, connect or attach the yam vine to the stake: arāra ki nalo na, agree to his voice (judgement, opinion, &c.), lit. join on to it, syn. sokari nalona. A. 'arā, 3, to join together one thing to another.

Arān, or orān, d. arain, d. oraone (redup.), d. on, d. uen, s., c. art. nārān, &c., sand. In on, and uen (wen), the radical r is changed to n. [Sa., Ma., Tah., To., Ha., one, and oneone, sand; oneonea (a, a. ending), sandy.]

A. horr', or horron, sand, from harra, to be hot.

Arai, d., dem. pron., this, that. For the final ai, see nai. [Ha. la, Ma. ra, there, Fut. ra, that, Mg. irua, that, there, eri, ari, there.] S. hal, H. halah, there, connected with the dem. H. hal, A. al, the art.; Ch. alu, aru, Ch. and Talmud harē, are, dem., lo! there! Of this dem. syllable al, hal, ar, har, Gesenius remarks—'It is hard to say which form is the more ancient and primitive;' it is seen also in Arm. harka, halkah, here, H. elleh, &c., these, those, and in Ef. aroḡ, (d.), eri, erik, eru, q.v. See Ch. V.

Areara, d., for aneara, anēra, q.v.; the prep. anī, or anē, is arē, in this word, orig. ale, art. a, and prep.

Arekabu na, s., c. art. narekabu, the liver. See ata.

Arifōn, s., c. art. narifōn, diviner, magician. A. 'arrafon, a diviner, from 'arafa, to know, divine, 2. make known, 'arēfān, one who knows.

Āri, v. t., to plane, scrape off, rub off. [Sa. oro, id.] S. gra', to scrape off, shave, H. gara'.

Arōḡ, d., dem. pron., this. See arai and erik. The final ḡ, as in naḡ, naḡa, dem.

Āru na, s., c. art. nāru na, hand, arm; fore-foot of a quadruped: nāru, arms, i.e.,

weapons of war, war; i bi aru uia, he is industrious, lit. a good hand, i bi aru sa, he is handless, lazy, lit. a bad hand. [New Guinea, dd. uadu, dei, Ml. P. fera, Ml. A. verua.] H. yad, hand, S. id., A. yadu (and yaddu), dual, yadān; also, 'adu, dual 'adān, hand, arm; fore-foot of a quadruped.

Asa, or isa, prep. a, or i, and sa, suffix pronouns 3rd person, d. syn. kina, prep. ki, and s. p. na, Fi. kina, with, by, on, at, from, because of, him or it. For this prep., see Ch. V, Prepositions, 3.

Asa, ad., the day after tomorrow. See uāsa.

Asēli na, s., a friend. [Ml. U. sele n, Bu. sōlao, id.] A. wašil', intimate friend, from wašala, to join, be joined.

Ās ia, d. uas ia, v. t., cut, cut out, as asi naniu, cut out the kernel of a cocoanut (to make a water vessel of it), asi (lua namena na), cut (out his tongue), asi intālē, cut the roots of taro (while it is in the water, to pull it out of the ground): hence maseasi, q.v. A. h'adda, fidit, sulcavit, and

Āsī na, s., c. art. nāsī na, the part of the face bearded, jaw, jawbone, chin. [Malo ase, TaSa. ese, chin, Ml. P. fesc, chin, ese, cheek.] The radical idea is that of cutting, sharp, tearing. A. h'add', mala, gena; and

Āsī ta bunu, jaw cutting dead; and

Asī tageli, crooked jaw: these expressions denote, the latter crooked talk, the former talk calculated for and resulting in the death of one hated. See ta, bunu, tageli.

Āso, v. i., to burn, be burning (a fire), be kindled, to be burnt or scorched (as one's skin, or food in being cooked). [Fi. gesa, gesagesa, a., burnt or scorched, as in cooking. Sa. 'd'asa, To. kakaha, An. egesgas, a., burned, agas, or gas, to burn; hot, burning.] A. wakada, n. a. wakdo. H. yakad, S. ikad, to burn, be burning, be kindled.

Āso, s., a kind of crab, the robber crab.

Āso, or āsu, s., c. art. nāso, or nāsu, a bow (for shooting arrows). [Aurora usu, Paama hisu, Ml. P. vus, Ml. U. vis, Amblaw busu, My. busor, Saparua husu, id.] A. kawsu, or kāsū, id. So called from being curved.

Asoara, s., the rainbow. Cloth brilliantly variegated with different coloured bands or stripes is called na kalu asoara, a phrase in which the word is an adjective. Also a stone fence constructed of three rows or bands of stone is described as asoara. See Index, A. zabara.

Asolat, see soli.

Asua, v. i., to smoke, c. t. prep., asuē nia, to smoke on

to it, or him: c. art. it is s., naasua na, the smoke of it, its smoke. [Mg. *etuna*, s., smoke, *manetuna*, v., to smoke, My. *asāp* (probably this word lit. means smoke of fire, *api*) *bārāsap*, to smoke, Malo *asu*, s., *mo asuasū*, v., TaSa. *asu*, s., *m'asu*, v., Ml. P. *ese*, s., *mi es*, v., Ml. A. *na-hamp basua*, s., lit. the fire smokes, *basua*, v., Sa. *asu*, s., *asua*, d., *asuina*, v. ps.] H. 'as'en, to smoke, 'as'an, smoke, A. 'at'ana, 1, 2, 4, to smoke.

Āt, or ās, c. art. nāt, q.v., banana.

Ata (or nata), s., c. art. nata, d. na eta for na ata, a man, a person; one, some one; nata nata, every one. See atamole, atemate, ata na, atamāni. [Motlav *et*, Ureparapara *at*, man. See below, Note 2.] A. nat', for nas', which is the commonly used plural ('pluralis fractus', a collective or abstract, or singular with a collective meaning), of 'insan', man, male or female, a human being, also umbra hominis (the older plural is 'unas', with which corresponds H. 'enos', Arm. 'anas'a, a man, men), and denotes men, also genii, demons.

NOTE 1.—A. 'insan, for which there is also 'isan, corresponds to H. 'is'on, which is formed from 'is' by the ending on, and denotes,

when followed by the word eye, 'little man of the eye, i.e. pupil in which as in a glass a little image of a man is seen' (Ges.); the A. denotes in addition to the meanings given above 'the little image appearing in the pupil of the eye': A. 'insan is from the root 'ans and H. 'is', vir, 'is'ah, woman, from 'ins', 'ins'ah, hence the pl. of 'is'ah is nas'im, corresponding to A. nisā', niswat, and niswan, women. The words 'is', vir, is'ah, woman (and their equivalents in the cognate languages), must be carefully distinguished from that given above under ata (or nata) denoting 'a human being' whether male or female, though they all belong to the same root or stem.

NOTE 2.—According to the above, the t in ata, like that in A. nat', represents an original s as in nas'. In Ef. dd. this t is sometimes pronounced nearly as r, and s. In other New Hebrides dialects this consonant is found as t, s, r, l; thus corresponding to Efate ata-mani, male (vir), are An. ata-maig, Fut. ta-ne (for ta-ane), Ta. yeruman, Epi dd. ata-mani, sumano, Ml. U. oro-man, TaSa. la-mani. My. orağ, Mg. uluna belong here, and =ata. Note 3. See Ch. II, 17.

Ata na, s., c. art. *nata na* (or *nate na*), his spirit, his soul; his shadow; his image (in water or a glass). This is the same word as the preceding, but in this use has the nom. suf. [Sa. *ata*, a spirit, a shadow, Fut. *ata*, a ghost, shadow, image (as in water), picture or likeness, Fila *tano ata*, his soul, Ha. *aka*, the shadow of a person, figure, outline, or likeness.] See preceding word.

Ata i, or *atai*, v. t., to know, d. *tai*, q.v.

Atakasua, a., jealous; suspicious: from *ata* (soul), and *kasua*, q.v.

Atälägi, s., usually written *atelägi*, d. *atlag*, the moon. See Ch. II. 14 f.

Atamauri, or *atemaui*, s., the spirit of a living man that has gone out of him during sleep and been seen by someone. This word occurs in one dialect and is composed of *ata*, the soul, and *maui*, q.v., to live.

Atamate, or *atemate*, s., c. art. *natemate*, spirit of one dead, ghost, spirits of the dead, demons, good or bad spirits, supernatural beings, objects of worship, gods (gen. name). The word is composed of *ata* (above), and *mate*, q.v., to die, be dead, a. dead. [Ml. P. *demej*, Epi dd. *atamate*, *simaro*, Ta. *yera-mis*, Ml. A. *temes*, An. *natmas*, id.] The primary meaning

of *natemate* seems to be 'dead man': thus a corpse may be called *natemate*, and *natemate* sometimes denotes 'the dead' in a collective sense.

Atamole, s., c. art. *natamole*, man, male or female, a human being, same as *ata*, or *nata*, with the addition of *mole*, q.v., to live, a living. *Natamole* lit. denotes 'living man'. [Mg. *ulumbeluna*, id. The Mg. is composed of the same two words as the Ef.; for *uluna*, see *ata* (above), and for *veluna*, to live, see *mole* (below); and the meaning of the compound word is the same in each case. Fi. *tamata*, Sa. *tagata*, Tah. *taata*, id., belong here, and My. *orajidup.*]

Atamani, s., c. art. *natamani*, male, lit. a male human being, from *ata* (above), and *mani*, q.v., male. [For New Hebrides forms of this compound word, see *ata* (above), Note 2. Fi. *tagane*, Sa. *tane*, id.]

Atatabu, or *at'tab*, s., c. art. *natatabu*, or *nat'tab*, lit. sacred spirits, sacred stones identified with such spirits, and objects of pagan worship: from *ata* (above), and *tabu*, q.v.

Atama, s., d. syn. c. ore, the pointed rubbing stick for producing fire by its friction with another stick: a, art., and *tama i*, q.v.

Atara. See *natara*.

Atāta, v. i., or a., a reduplicate, to have white spots or marks such as show where sores have healed. See next word.

Atāta, s., an albino. The radical meaning would therefore seem to be white. [Mg. *haṣaṭa*, white, pale, wan, sickly, Sa., Ma., *ata*, dawn, Ma. *ata-marama*, moonlight.] A. *waṣ'āh'*, white spot appearing on the head or feet of a horse, *waṣ'āh'*, whitening spots of leprosy, *waṣ'ih'*, very white; from *waṣ'aḥa*, to be manifest, white (as milk), &c., shine as the dawn, moon, &c.

Ātē, c. art. *nātē na* (d. *nānte na*), the liver (of a shark), the spleen; in *arekabu* (for *atekabu*) it signifies the liver or principal viscus of the *kabu* (or *kobu*, q.v.), inside, and in *uateam*, q.v., the proper meaning seems to be the middle, the middle and more important part. [My. *ati*, the liver, then the mind, heart or inside, Mg. *ati*, the liver, the inside, Sa. *ate*, Ternati *hut*, the liver.] A. *kabd'*, *kabid'*, H. *kabed*, E. *kabdē*, the liver, Amh. *hodē*, the belly. A. *kabid'*, also denotes the belly with its parts, the middle and more important part (of a thing), the middle (of a thing). E. *kabdē*, viscus (nom. gen.), stomach, belly, inside, and particularly the liver, as the

heaviest of the viscera. (See Ludolf's E. Lex.) H. *kabad*, E. *kabda*, to be heavy (primary meaning), &c. The verb is in Ef. dd. *kauota* (*kawota*), *kōt*, and *ēt*.

NOTE 1.—**Ārēkabu**, q.v., c. art. *nārekabu*, dd. *tālekabu*, *nānekabu*, *tānekabu*, and *nānekama*, the liver, is composed of *āre* (for *ate*), the liver or principal viscus, and *kabu* (for which see *kobu*, the belly, the inside), and lit. denotes the viscus (or liver) of the inside; with *are* (for *ate*) corresponds Ml. U. *ere*, and New Guinea, Maclay *Küste arre*, the liver.

NOTE 2.—With Ludolf's statement (above), compare that in the Ha. Dict., where *ake* (for *ate*) is defined as 'the liver', and also 'a general name for several internal organs, qualified by different terms': thus *akeloa*, spleen (*loa*, long), and also *akeniau*; *akepaa*, the liver, as well as the simple *ake*: *akemama*, the lungs (see above, s.v. *amo*). In Sa. *atepili*, the spleen, *atevae*, the calf of the leg, Tah. *aterima*, the thick part of the arm. In Ef. *uateam'* (d. *uateau*), the kidneys (see above, s.v. *amo*), *ua-nate-natuo*, or *ua-nate-tuo*, the calf of the leg, in one dialect is denoted by *uateau natore*, lit. kidneys of the shin (i.e. the leg from the knee to the foot, see

tore), and uateau laso denotes kidneys of the scrotum. **Ua-nate** has exactly the same meaning as **uate** (i.e. **ua-ate**), the only difference being that in the former **ate** c. art. is **nate**; **ua**, fruit, is used because the parts spoken of are round or fruit-shaped. In **El. dd.** the calf of the leg is **uateau natore**, **ua-nate tuo** (or **natuo**), and **nabēla natore**, of which the last lit. denotes the belly of the leg (below the knee).

Atelaki na, or **d. telaki ana**, s., the owner of it, owner: from **a**, art., or **a**, prosthetic. and **telaki**, q.v.

Atena na (**d. atia na**), s., maternal grandmother; voc. **tata**. **A. gadat**, id.

(**Ati na**), s., **nati na**, child, **d. nani na**, q.v. [**Ma.**, **Tah.**, **ati**, offspring.] See s.v. **ani na**.

Atia na, s., paternal grandfather or grandmother: voc. **tia**. See **atena na**, **tata**, **tematete ta**, **tia**, **tematia ta**, and s.v. **atena**.

Ati(a), **d. uati(a)**, v. t., **d. for ari a**, q.v.

Atoara, see **natoara**.

(**Atu na**), s., **natu na**, **d. nati na**, his, her child, offspring. See **ani na**.

Ātū, c. suf. **atu-gi** (**d. uātū**), beat, smite, break off or divide off (as a piece of a plantation); **atu** (**namauri**), utter (an incantation), **at'**

usi, utter rehearsing (see **us i**), **ātū saki**, plop up (of a turtle, also of the sound of the breath in the throat of a man recovering from a faint or dying); and **atu taku**, turn the back (to anyone on being addressed, as if not aware of it), **atu taluko**, turn oneself (from someone); **atu tuai**, break in pieces (a plantation) giving him (a portion); **fiātu**, v. r., to be fighting, to be smiting each other: **nalagi atu**, the wind beating, a hurricane; **atu nabau**, kill (by smiting the head); **atu ualubota**, rout the enemy (smite, break the enemy). With the ending and prep. **ki**, the word, **atu-maki**, means jerk, snap, as **atu-maki**, jerk (as the branch of a tree), **balusa atu-maki**, to paddle jerking (with a jerking motion of the paddle), **atu-maki nalō ra**, jerk their voices, or snap their voices. **A. hatā**, beat, smite, **hatia**, be bent, stoop (a man), **Nm. heti**, declaim: cf. **hatta**, to break, to beat off (as leaves from trees), to utter (words). **Atuta** (see **ta atuta ki**), s., set time, or place, as **i ta atuta ki nia**, he declares a set time to (one), i.e. to meet him on a certain day, or at a certain time (to do something), **ru tu natūta**, they kept the set time, **i risugi natuta**, he changed the set time. See **ta atuta**.

Atu-maki, v. See *atu*.

Atu saki, at' saki, v. See *atu* and *saki*.

Atu taku, at' taku, v. See *atu* and *taku*.

Atu taluko, at' taluko, v. See *atu* and *taluko*.

Atu, see *banotu*.

Atua, s., God. Introduced word. In *Meli*. c. art. the word *tētua* (East *Mai* *rētua*, To. *hotua*, he *otua*, Sa. *le atua*), denotes among the heathen the same as *nata-mate*, that is, any spiritual being regarded as having supernatural qualities or powers, as a demon, good or bad, a ghost, a god: it is a general name. A human being on dying immediately becomes a *tētua* or *nata-mate*—that is, not only a spirit, but among the heathen, an object of superstitious regard. In Sa. *aitu*, a spirit, a god, seems to belong to the same stem, whence, with a. ending *a*, *aitua*, haunted. The word in Ha. (*akua*), To. (*otua*), Ma. and Sa. (*atua*), now denotes God in the Christian sense, and it has been introduced with this meaning into *Aneityum*, *Tanna*, *Efate*, *Epi*, &c. Der. uncertain; but cf. the A. word under *Ef. tuai*, *matua*, old. [*Mg. matua*, old, *matua-tua*, ghost, spirit, *atua*, a song sung in honour of the sovereign, the idols.] If this is the origin of the word it

accords with the ancestor worship of the islanders.

Atum-kol, s., echo, lit. offspring of the call or shout, and

Atuma, in pr. nn. *atuma-neru*, offspring of war, &c. See *kola*, and for *atuma*, offspring, see *futum*.

Atuta. See p. 115.

Au, verb. pron. 1 pl. excl., we they, d. *pu*, d. *mu*, d. *u*: separate pron. *kinami*, we they; *au* is *a-u*, *a* for *na* in *na-mi*, *kinami*, and *u*, d. *u*, d. *pu*, or *mu* = *mi* in *na-mi*.

Āu, ad., yes, d. *āo*. **A**, dem. prefix, and *u*, or *o*, for which see *o*. H. *hahu'*, that (is it).

Au, v. i., to heal, get well, d. for *abu*, id., q. v.

Āu, s., a kind of lizard, d. for *kāu*, id.

Au, v. i., to bark. See *ao*.

Āua (*āwa*), s., veins, muscles, or *nāua*: i *bi auā*, or *naua* (*a-*, or *na-*, art.), he is strenuous (veins, or muscles standing out). [*Fi*. and Sa. *ua*, Bu. *urōk*, My. *urat*, Java, *wad* (through *what*, *uat*), Mg. *uzaŋa*, *huzāŋa*.] **A**. 'irk', &c., veins, &c., v. 'araka.

Āuā (*awā*), ad., no, it is not: d. *eūo*, q. v.

Auaua, s. (*awawa*, a reduplicate), d. syn. *bau*, q. v., maternal uncle. [*My. uwa*, *wa*, *wak*, an uncle or aunt.] **A**. 'amm', an uncle.

Aue, interj., surprise, commiseration. [*Sa. aue*, alas!

oh! of wonder.] A. awwi (&c.), alas! ah! oh!

Aui, interj., surprise, commiseration; a, dem., and ui, q.v.

Auis, interj., surprise, commiseration; a, dem., and uis, q.v.

Aul i, v. t., dd. ul i, ol i, uil i. See ul i.

Aum, s., c. art. naum, d. for aime, q.v.

Aure, s., a singer, bard, a, art., and ure, or ore (see ore). [Fut. *goro*, Ma. *whakaoriori*, Ha. *olo*, My. *uraura*, Mg. *hira*, to sing, &c.] E. *halaya*, to sing.

Aûta, s., or ad., auta, ashore, on land, d. euta, q.v., a, prep., and uta, q.v.

Ba-, or fa-, caus. prefix, originally ma. [Mg. *ma-*, *fa-*, *mpa-*.] S. *ma-* (Maphel conj.), Mod. S. *ma-*, caus. prefix (St., pp. 110, 111): the Mafel or Maphel is simply the verbal noun of the ancient Aphel (H. Hiphil, A. 4). See Ch. IV.

Ba (bwa), and ua (wa), v. i., to rain = d. boua (bowa). [Epi *mboba*, *mbobo*, Ta. *ufu*, id.] A. *ba'a*, to rain continuously, *ba'a'a*, rain, rain water.

Bâ, or fa (va), v., to come, enter (a ship, &c.), tread (go upon), with suffix, *ba-si*, to tread, tread upon (go upon or in). (Fl. *va-t'a*, to tread upon.) This word in Ef. is

found as *bai*, *bê*, to come, to possess, to be like, to abide, to be (before nouns), also in latter sense, d., bi, and d. mi; d. mai, to come, d. *bê*, to come. [The form *mai* is common in Polynesian and Fi., and is the well-known 'directive', see Ch. III, 'Triliterals doubly weak.' Mg. *avi*, to come; Tah. *vai*, to abide, to be; Ma. *whai*, to possess.] H. *bo*, *ba*, E. *bawi*, come, enter, be like, A. *baa*, *faa*, be like, abide, possess, and *bawa*, *bawaa*, be like, abide.

Bâ, v., to come from (from a place), as, Ku *bâ se?* you come from where? i *bâ nalia uan*, he comes from that place, dd. *bai*, *be*, *bâki* (where the prep. *ki* = from). [Mg. *avi aiza?* = *ba se?* = come from where? come whence? *avi*, to come.] See preceding word.

Bai, v., d., *bâ*, q.v., to come from, as, *bai se?* come from where? See under *banotu*.

Bai, v., to be, d. bi, q.v.

Bai a, v. t., to gather together in order to carry home, as firewood, or fruit, &c., to put in, insert, *ba*, to enter, and prep. i, make enter a basket, *bai a nâla*.

Bâ ki, v., c. prep., to go to (a place): *ba*, to go, and the prep. *ki*, to: *ba* is contracted for *ban*, *bano*, to go, q.v.

Ba, d. *mba*, final conj., that: used in the conjugation of

the future and imperative and infinitive of verbs;

Ba, that thou, sign of 2 pers. sing. imperative; includes verbal pron. 2 pers. sing., a. [Motu *ba*, used in the same way in fut., inf., and imp., *Fi me*, in imp. and inf., *Ma me*, forming a kind of imperative future, *Mg. mba*, that, *MI. P. ba, b'*, that, used in conjugation of imp., inf., and future.] *A. fa*, that (final conj.), &c.

Bā, v., d. for *mā*. See *anī*, v.

Bāb, s., d. voc., father = *āb*, *bābu*, *abāb*, id.

Bāba na, s., hollows, or channels; and

Bāba, s., c. art. *naḥāba*, a hollow, channel, or bed of a stream, dry except after heavy rains: it is an opening through the jungle;

Bāba, s., c. art. *naḥāba*, a board: [Sa., Tah. *papa*, *My. papan*, id.;] *A. baba-t'*, facies, board, table, slab, *bib'*, channel, *bab'*, door, gate, hall, *baba*, to dig a hole, &c., *H. babah*, a gate.

Bāḥu na (d. *bamu na*), s., c. art. *naḥāḥu na*, the cheek. [My. *pipi*, *Mg. fifi*, id.] *A. faḥmu*, and *fa'mu*, id.

Babaṭēga, v. i., or a., variegated, versicoloured, as cloth: the formative prefix, *ba*, doubled; said to be denominative from *tōga* (*tōga*), q.v., a versicoloured woven basket.

Bābu, s., d. voc., father: dd. *āfa*, *āb*, *abāb*, *bāb'*.

Bāfa, s., a small separate house used only by women dwelling apart from men during menstruation, and also at the time of parturition. From *afa*, to bear, carry, c. pref. *ḥa* (for *ma*). See *bāofa* (d.), which is from *ofa*, d. for *afa*, bear, carry: *bāofa*, though etymologically the same as *ḥafa*, has a different meaning, no such custom as is implied by the *ḥafa* obtaining among the speakers who say 'baofa.' It denotes the act of menstruating, not the house for those menstruating.

NOTE.—In *Ha* the house for menstruating women was called *hale pea*.

Bafanau, same as *fanau*, q.v.

Bafano, or *fafano*, v., to wash the hands. See *bano-li*. [Sa. *fafano*, wash the hands and mouth, *Fi vuhvudu*, wash the hands. See *bulu-ni*, *bano-li*, *balo-ni*, &c., infra.]

Bafatu, or *fafatu*, v. t., to trust in, confide in, rely upon. See *fatu*.

Bāga, v. c. See *bağan i*, to feed, charge, fill;

Bāgan i, v. c., to feed, lit. make to eat, *bağan iā sa*, lit. make him eat it; caus. prefix *ba*, and *kan*, to eat. With the *n* elided *bāga*, as *bāga nata*, feed anyone, *bāga sisi*, load a gun; *bāga*, absolute, as *i bāga* (of a pig or a fish),

to wander about in search of food; *fağa* (of fire), *nakabu fağa*, a burning or devouring fire, *i fağa*, it burns, devours, or eats (of fire, and of an ulcer); *nafağa*, a bribe, *nafağafaga*, a bait. [Fi. *vaka-ni-a*, Sa. *safaga*, feed, cause to eat, Mg. *mamahana*, to feed, also load (a gun), caus. pref. *ma*, and *fahana*.] See *kan-i*. *Bagau-nabau*, pr. n., c. art. *nabagau-nabau*: the feeder of the oven with the slain; *bağa*, *ua*, *nabau*.

Bağa, s. See *bago*, a hill, d. *mağ*, d. *beğa*.

Bağa, s., d. for *mağa*, the banyan tree.

Bağabaga, v. i. See *bago-bago*.

Bağarai, v. c., to dry, lit. make dry: from *ğara*, *kara*, dry. [My. *magarig kan*, id.] See *ğara*, *kara*.

Bağaranu a i, den. v. c.; from *ran*, c. art. *niran*, fresh water; to wash with fresh water after bathing in the sea: d. *bakanaru-mi*, id. (*naru*, transposed for *ranu*). [Sa. *foalanu*, to wash off salt water, ps. *foalanuma*; with *i*, *foalanuma-i*.] See *ran*, s.

Bağ, v., to mount, climb, ascend (a hill, ladder, tree, ship, &c.); may also have the prep. *ki* before the object, as *bağ* *nakasu*, or *bağ* *ki* *nakasu*, climb the tree, *bağ*, to go up, ascend, *bağ* *ki*, go up on. [Mg. *akafa*, *miakafa*, id., My. *miğ'ah*, id., Ma. *piki*,

to climb, *pikitia*.] A. 'aka', (4), to ascend.

Bağobago, v. i., or a., to be crooked. [Sa. *p'io*, *p'io'p'io*, id., Ma. *piko*, bent, Mg. *vukuka*, crooked, My. *beğ'ok*, Ja. *be-ğ'oj*, crooked.] H. *hafak*, S. *hpak*, A. 'apaka, to turn, &c., H. *hapakpak*, crooked, twisted. Hence

Bağobagoa, a., crooked, twisted: -a, a. ending; and *Bağobagōra*, a., id.: a. ending -ra.

Bağ, v., to be behind, *i bağ* *asa*, he is behind it, as *i bağ* *nakoro*, he is behind the fence (of a man behind a fence put up about his house to shut out the public view), *i bağ* *nafanua*, it is behind the land (of a ship taking shelter under the lee side of an island in a hurricane). The word *bağ* *na*, s., denotes the heel; the lower part of the back (syn. *bisi na*); *bağ* *nafanua*, west end of an island, is the opp. of *meta* *nafanua*, east end of an island (fore-end and heel-end); *bağ* *na* *kelu*, or *bağ* *na* *kelu*, is the after part of an army that (*kelu*) goes in a circuitous course to surprise the enemy—and in all these senses the word in one dialect is pronounced *mağ* *na*. The hills behind the villages, or not far back from the shore, on which there is no jungle, are called *beğa*, *bağa*, d. *mağ*. This word is much

used in names of places, points or heels of the land: thus Bāgona is the name of west end of Deception Island, Havannah Harbour, and Bāgo, of the long point of land on the south of Fila harbour; Selimbāga, a place on Tongoa, &c. The end of anything, as the land, a stick, &c., is called *meta-bāgo na*, lit. the eye or point of its end. [TaSa. *pigo na*, end or extremity.] H. 'akab, A. 'akaba, to be behind, to come from behind: cf. A. ma'kob: H. 'akeb, the heel, A. 'akib', id., and the end of a thing: H. 'akeb, also denotes the extreme rear of an army, and 'akob, a hill, acclivity (A., E., id.).

Bāgo na, s., d. *māgo na*, heel of foot; back part of body; hinder end (of an island) in opp. to *meta na*, fore end (i. e. east); hinder part of an army; an end (of anything); end of a house (the Efatese house has two ends), hence, inside of a house at the far ends, and then generally in one d. inside (of a house); end, i. e. bottom, of a hole or deep pit. See preceding word and *māgo*.

Bāgote-fi, v. c., to buy it, purchase it, lit. to break, separate (from its former owner) a thing, d. *bakotufi*. See *koto*.

Bāgokot, or *bagot*, v. reduplicate of foregoing.

Bāgote-fi, v., to break a thing (as a stick) by treading (see *bā*) on it. See *koto*.

Bai, v., d. *bā*, to come from (a place): *ba v.*, and prep. *i.*, d. *bā ki*, id., has prep. *ki*.

Bai, or *bei*, v. dd. *bi*, *mi*, to be, as, *i bai fatu*, it is a stone. See *bi*; and *bā*.

Baibai, or *baibaia*, v. i., or a., to be large, wide; said to be d. for *bebea*, q. v.

Bai na, s., d. for *bau na*, the head. See *bau na*.

Bai, s., d., c. art. *nabai na*, feathers or covering of a bird: d. *mau na*. [Ml. dd. *bai*, *moc*, id.] Same word as preceding: see *bau*.

Bai! *baibai!* interj., surprise and pleasure. [Mg. *baba*, id.] A. *baḥ'i baḥ'i*, id.

Baina, v., to go there (away from speaker): d. for *binēn'*: d. syn. *banotu*, q. v. *Baina*, is *ba ina*.

Baka, d. sometimes for *baki*, v., *ba*, to go, and prep. *ki* (rarely *ka*), to, as *i baki nalia uane*, he goes to that place.

Baka, or *faka*, caus. prefix. [Fi. *vaka*, Sa. *fua*, Ma. *whaka*, Mg. *aha*, *maha*, *faha*, *mpaha*.] vide Ch. IV.

Baka roa, v. i., to jerk over to the other side (a canoe sail): *boka-ti*, to strike, and *roa*, to turn round.

Bāka, s. a fence, a fence of stone or wood made for protection or fortification in war. [Ha. *pa*, a fence, Ma. *pa*, a stockade, fortified place,

pā, to block up, obstruct.]
 H. *ma'ākeh*, a parapet (surrounding a flat roof) to hinder one from falling off, from 'akah, A. 'aka', to hold back (and 'āka), hinder, impede.

Baka-si, d. transposed for kaba-si, koba-si, to follow.

Bakabase, v. c., d. syn. c. *suer i*, to scold, vituperate: from base, id.

Bakabātē, or bakafātē, v. c., make the fourth time: from bātē, 4. [Mg. *fahēfāta*, the fourth.]

Bakabulu-ti, v. c., nearly the same as the simple verb bulu-ti, q.v.

Bakabunuti, bakamānu, &c. See bakaralima.

Bakafakal i, v., to console, comfort: reduplicate from bakal i, id., q.v.

Bakafia, d. bakafisa, v., make how many times? make how often? See bisa.

Bakafiti, v., fold the arms across, hands on sides (fiti na): baka for kafa, kafi-ti, see fakarogo; lit., cover the sides.

i. Bakal i, v. c., to soothe, comfort, take tender care of (as of a child, or one in sorrow): see kal. A. 'agila, to soothe, comfort; E. 'ogal, a child, Ef. kal, fakal, and d. kekel, id., usually vocative, and much used in proper names of children, as kal nāgusu, child of the point (promontory), kal, or fakal tamate, child of peace, &c.

ii. Bakal i, v. c., to sharpen (as a knife, axe, &c.) H. *kalal*, Pilpel, to sharpen; to move to and fro, A., E., id. See makal, sharpened, sharp, kala, little, &c. H. *kalal*, to be light, to be swift, fleet, to be diminished, little, so A. *kala*, to be despised, H. *kalon*, shame, pudenda, Ef. makal. See Ch. III.

Bakalilai, v. c., nearly same as simple verb lailai, q.v., to be delighted.

Bakalarua, v. c., make the seventh time, or seven times. See *larua*, *kalarua*. [Mg. *fahafitu*, the seventh.]

Bakalatesa, v. c., make the sixth time, or six times. See *latesa*, *kalatesa*. [Epi *vaari*.]

Bakalatolu, v. c., make the eighth time. [Epi *vaarolu*.] See *latolu*.

Bakalifiti, v. c., make the ninth time. [Epi *vakoveri*.] See *lifiti*.

Bakaleba, v. c., make (himself) great, be proud: leba, laba.

Bakalima, v. c., make the fifth time, or five times. [Mg. *fahadimi*, the fifth.] See *lima*.

Bakamataku ki, v. c., to make afraid, to threaten, frighten: from matakū, to be afraid. [Mg. *mahatahuta*, My. *manakuti*, *manakut kan*, Sa. *faamata'u*.]

Bakamaturu ki, v. c., make to sleep, put to sleep: from maturu, to be asleep, to sleep. [My. *manidor kan*.]

Bakamauri, v. c., to make alive, save: from mauri, to be alive, live. [Sa. *faaola*, My. *magidupi*, Mg. *mameluna*.]

Bakametā sa, v. c., to direct the eyes to, look at: a bakametā gu is, i bakameta nā sa, &c., seems to mean lit. I direct my eyes, make my eyes upon it, &c.: meta, or mita, q.v., v., and s. Bakamita, id.

Bakamirara. See mirara.

Bakanaru-mi, v. c., naru, transposed for ranu: d. for baġaranu a i.

Bakarairai, v. c. Nearly the same as the simple v. rairai, q.v.

Bakarau sa, v. c., divide it (among a number of persons), distribute it: from rau, q.v.

Bākāroġo, v. c., make (himself) hear or obey, be humble, quiet, meek; from roġo, q.v.

Bakāru. See bukaru.

Bakarua, v. c., make the second time, or two times. Seerua, karua. [Mg. *faharua*, the second.]

Bakalarima, or **bakarualima**, v. c., make the tenth time, or ten times. [Epi *vaduūlīmo*.] See rualima, or ralima, karalima.

NOTE.—The caus. prefix baka may be attached to the word or words denoting any number, as bakabunuti (bunuti, 100), bakamānu (mānu, 1000), make the hundredth, thousandth time, or one hundred, one thousand

times, bakalarima lima (ralima lima, 50), bakamanu ralima (manu ralima, 10,000), make the fiftieth, ten thousandth time, or fifty or ten thousand times, &c.

Bakas, or **hokas**, s., c. art. napakas, flesh; then, a pig (not a sow or a boar) specially reared and esteemed for its flesh. [Epi *bukahi*, a pig (not boar or sow), Fut. *pakasi*, a pig (gen. name), Ero. *mpokas*, a pig (gen. name), An. *pigat'*, a pig (gen. name).] A. man-huſ', having much flesh, fleshy, from naħaſ'a, to denude a bone of flesh, to take the flesh from off a bone.

Bakasa, v. c., bakasa ki, or bakasā i, to paint (as the face), hence nafakasa, s., a festival (adornment); to clean, make clean (as a place), to clear, make clear. [Fi. *ai ġisa*, paint for the face.] A. nakas'a, to paint, to colour; to clear, make clear (as a place): bakasa, dd. (trspd.) bisaki, biski.

Bakasau, v. c., dd. bisakau i, bisau, bisaku-ti, to make or build up a fire, lit., make to join on to, i. e., one stick to another, to make a bigger fire. (By joining together the smouldering ends of two fire sticks and then joining on to them the ends of other sticks a fire is built up.) The initial bi, or ba, in this word is the causative prefix: the simple verb is siku-ti, q.v.

Bakaser i, v. c., to loosen or remove a tabu (as from a place), make common or non-tabu. See *ser i*.

Bakasere, v. c., to treat kindly carefully providing for, to entertain hospitably. See *sere*, ps. *masere*.

Bakasikai (d. *fakasikitika*), v. c., make the first time, or one time. [Mg. *faharavika*, the first.] See *sikai*, *kasikai*.

Bakasiki-ti, v. c., to tie or bind fast the edge of a mat where the plaiting ceases: see *siki-ti*.

Bakasoro-fi, v. c., make to burn: from *soro*, v. i., to burn, q.v.

Bakatabu ki, v. c., make tabu, or declare tabu. See *tabu*. [To. *fakatabu*, to interdict.]

Bakatar i, v. c. Nearly the same as the simple verb *tar i*, q.v.

Bakatau, v. c. Nearly the same as the simple v. *tau*, q.v.

Bakateba, v. c., caus. form, to watch, to look out or watch for, as *bakateba nabai saki ni aliati*, watch or look out for the rising flush of dawn. [Sa. *tepa*, *telepa*, to look towards.] H. *šapah*, to look out, view, watch, look out for.

Bakatilas i, v. c., to suffice: from *tilas i*, q.v., and see also the simple v. *las i*.

Bakatogo i, v. c., d. for

Bakstoko i, v. c., to make a

show or feint of striking or pushing. See the simple v. *togo-fi*.

Bakatolu, v. c., make the third time, or three times. [Mg. *fahatehu*, the third.]

Bakatuai, v. c., to prolong, put off, delay. [Sa. *fā'atuai*, id.] See *tuai*.

Bakau, or *bakauē*, v. c., to say or shout *auē!* *auē!* or *au!* *au!* to make a howling or barking noise in a well-known Efateseway expressive of joy, triumph, or derision: the howl or cooee repeated several times, ending in the loud jerking or barking utterance of *au!* *au!* *au!* H. 'avah, to howl, cry out, A. 'ai, to howl, as a dog, wolf, or jackal.

Bakauli, v. c., to make like, imitate, to be like to, resemble: the simple v. is *auli* (dd. *uli*, *oli*), or *uli*, q.v.

Bakanti, v. c., d. *buti*, q.v., make an end, finish. [Fi. *vakaoti*, To. *vakaochi*, Sa. *faoti*, Ma. *whakaoti*.] H. *kašeh*, an end, *kašah*, A. *kaš'a*, 2, to finish: for *k* to 'i, v. Ch. II.

Bake, d. *baku*, v., to search, to search for (as to search for insects in the head, or for fleas and such like in mats or cloth). S. *bka'*, or *bko'*, to search.

Baki, v., to go to (a place), *ba*, to go, and *ki*, prep. 'to': d. *be'* (nearly *beh*), id.

Baki, prep., to, unto. See Ch. V, Prepositions.

Bāki, v., d., to go or come from (a place), dd. bā, bai: bā, to come, and prep. ki (to), from. For bā see bai, bā, bā.

Bakē, d. for baki se, go where? bakē is for baki ē, go to where? se, d. ē, where? See Ch. II.

Bakilina, v., to go or come into the light, i. e., into view, to appear: baki, go or come to, and lina, light. See lina, d. ali.

Bakitakita, d. for makitakita, q.v.

Bako, s., shark, d. baké. [Malo bagio, Epi bekeu.] Der. uncertain.

Bākor, v., d., to come in front of, to appear: bā, to come, and koro, q.v.

Bakotu-fi, v. t., d. for bagote-fi, q.v.

Baku, v., d. for bake, q.v.

Baku, v. t., to pluck out, baku sa, pluck it out, ps. mafaku, plucked out, tafakaka, d. tafagka, (i. e., tafak'ka), v. i., to burst, explode. [Sa. fa'i, pluck, extract, mafu'ifa'i, extracted, Ma. whakiuhaki, and kowhaki, to pluck, My. kopak, to burst, break out, Mg. vaki, burst out, mitifaka, to burst, mitefuka, to sound (as the explosion of a gun).] A. faka', to burst, to pluck out, tafakka', 5, to be burst.

i. Bala, v. i., to be smooth. [Sa. molemole, lamolemole, id.,

Tah. moremore, smooth, without branches, as a tree; even, without protuberances; also, hairless, more, v. i., to drop or fall, as pia leaves when ripe, Ma. moremore, v. t., to make bald or bare; strip of branches, &c.] A. māra, n. a. maur', to fall off (as wool or hair from the body, feathers from an arrow); to pluck out or off (as hair, wool).

Bāla, i bi bāla, it is smooth, level. See preceding word.

Bala-gara, v. i., d., to be poor, lit. smooth (or bare) dry, bare and dry: gara, or kara, dry, q.v.

II. Bala, v. i., often pronounced bela, d. hola, to incline to; be close to: i bala nakasu, inclines and keeps close to a tree (hiding), balā sa, inclines and keeps close to it, bala-afi nafanua, hugs the land (a ship), (see af i); bala is close to (as a man to a tree, or one board to another), hence to be stuck and inclining from side to side to get through (as a man in the vines of the jungle, or in any confined place, as a narrow door; a bone in the throat, or the branches of a fallen tree in those of another); bala-tagoto, or bala-goto, incline across, hence cross, a., as nakasu balatagoto (see goto), a cross beam, or cross stick, hence fāla, a ship's yards (because they are fixed across

or on the mast), and sticks fastened across or on a tree for a ladder to climb it are called *fāla*, or *balafala*, and *ḡala-ḡalu* (see *ḡalu*), is the upper cross board at the end of a canoe; *fāla*, also denotes a litter, so called because the sticks forming it are fastened across or upon each other. [Sa. *pīlia*, to be entangled (as one tree falling against another, &c.), *pīpīli*, be near, *pīpili*, a cripple, Ma. *pīri*, to stick, come close, keep close, skulk, hide oneself, *pīpīri*, come to close quarters, join battle, Ha. *pīli*, to cleave to (as to a friend).] A. *māla*, n. a. mayl', to incline, incline to, bend or lean to (something); to be close or near to; to have a part of the body (*vitio naturae*) inclined or bent to one side (used also of a building leaning to one side); 3, make a hostile incursion. Nm. *miel*, v. i., slant, deviate, incline (towards), mail (gerund), slope, inclination, propensity.

III. *Bāla*, s., the belly, usually pronounced *ḡele*, q. v.; *ḡalau*, for *ḡala am'* (like *uateau* for d. *uateam'*), the inside of a man, or of anything (hollow or womb of the *am'*, abdomen), *ḡaloa* (ending a), a hollow, a valley, *ḡalus*, a hollow or hole in a rock, *falea*, a cave, *ḡalakutu na*, the hollow at the back of the head (lit. the hollow of

his *kutu*, q. v.), *ḡaloleba*, the stomach (lit. the big hollow), *ḡile na*, or *ḡela na*, his mother (lit. his womb, the womb that bore him), *na-felak*, a family, tribe, *bela-ki*, to gird (oneself), to tie or fasten under one's girdle or belly, to take with one, to conceive (*a woman*), *ḡela*, source, *ḡelu*, *uelu*, to hide, be hidden, to be doubled up, *taḡelu*, doubled up, bent. [Ma. *wharua*, a., concave, s., valley, *whaucharua*, s., mother, *whare*, a house, people of a house, *wharetagata*, connection by marriage, Tah. *farc*, a house, *farefare*, a., hollow, as the stomach for want of food.] H. *beṭen*, the belly, the inside, the womb, mother, *baṭan*, properly to be empty, hollow, vain, i. q. *baṭal* (see *ḡalo* infra), A. *baṭn'*, belly, inside or middle of anything, pl. connections by marriage, a tribe (small), *baṭana*, to have the belly distended with food, to be intimate and familiar, to be hid, 4, to fasten the girth under the belly (of a beast of burden), to cover, hide, 5, to put a thing under one's belly, S. *bṭan*, to conceive, have in the womb, A. *baṭuna*, to have a great belly.

Balāf i, v. t., incline to keeping near to: *ḡala* II., and *āf i*.

Balagote-fi, v. t., incline (or

bend) across it: *ḡala* II., and *ḡoto*, or *koto*.

Balaḡis I, v. t., hug (as a ship hugging the coast): *ḡala* II., and *aḡis* I.

Balaḡa-ti, v. c., to lift up (as the cover from anything); and

Balaḡa-saki, v. c., lift up, stripping off (as the husk of reeds): Hence

Balaḡa na, s., husk, scale, or similar thing that is or may be *lifted up from* what it covers or encloses: syn. *laḡa-laḡa na*. See *laḡa-ti*, *laḡa*.

Balafalā sa, v., to be entangled (as one tree falling against another). [*Sa. pilia*, id.]

The radical idea is seen in *ḡala* to be entangled or stuck in the throat (*a bone*); the bone *inclines to one side* and so sticks. See *ḡala* II.

Balafala, s. See *fala*, s.

Balas, c. art. *naḡalas*, i. e., *naḡa* or *nabaḡa las*, big hollow; *nabua naḡalas*, the road of the big hollow or gorge behind Utaon.

Balau na, s., the belly, inside; inside, middle of anything: *ḡala* III., and *au* for *amo*: *ḡalau* is, lit. the hollow or middle or inside of the belly.

Balaus I, v. t., to go through or along a thing lengthwise, not to go across it (*ḡalaḡote-fi*): *ḡala* II., and *us* I, to follow, go through or along (as a road, &c.).

Balea, s., d. for *ḡāloa*, valley: *ḡala* III., and a. ending a.

Baleḡalea, and *ḡeleḡalea*, full

of hollows, bellied, large: *ḡala* III., and a. ending a. [*Ha. pele*, to have a large belly; to be large.]

Bale-si, v. t., d., to husk, strip off (as the envelope of sugar cane); and

Bala-saki, v. t., id. A. *wafala*, to decorticate.

Ball, v. i., to fast;

Ball ki, v. t., to fast from (a thing);

Balifali, v. i., to fast (*many people*). [*Mg. fadi*, id.] A. *'abala*, or *'abila*, to abstain; to be devoted to the worship of God, 2, to mourn (the dead).

Balikau I, v. t., to go or step over: *ba*, to go, and *likau*, or *lakau*, q. v.

Bālo, v. i., a., ad., to be empty, vain, null and void, to no purpose or effect: i *ḡalo*, it is empty, *nasuma ḡalo*, an empty house, *lo* or *te ḡalo*, an empty, i. e., a worthless thing, a trifle, nothing, i *toko ḡalo*, he remains in vain, to no purpose, for nothing, idle; d. *mole*; hence *sera te ḡalo*, or *sera te mole*, to deem worthless, vain, to despise.

[*Fi. wale*, uselessly, for nothing, idly, *Ha. wale*, *Sa. vale*.] A. *baḡala*, n. a. *buḡl'*, or *boḡl'*, to be vain, nothing, to no end or purpose, in vain, for nothing, idle, H. *baḡal*, to be empty, vacant, idle (cognate *baḡan*, *ḡala* III.), E. *baḡala*, to be empty, vain.

Bālo, prep. or ad., d., above,

up: see (b') prep., Ch. V, and ulua, v. [Malo aulu (a, prep. 'on'), (Fut. *weiluga*, see *elaḡ*, infra, Ha. *maluna*, above, up, *ma*, prep., and *tuna*, Ef. *elaḡ*.)] Amh. *balai* above, and exactly as Ef. *bālo ki* (above to), *balai ka*, as *above* his house, or *above* anything: the prep. *ba*, E. *ba*, on, and *lai*, the upper part, high, A. 'alu, 'alo, upper part.

NOTE.—Compound preps. or ads. of this kind consist of a preposition prefixed to another word, which may be an ad., s., or a. used substantively (as English *above*, *aboard*, *around*, i. e., on-bove, on-board, on-round): thus Ef. *elaḡ*, d. *bālo*, Sa. *iluḡa*, Ha. *maluna*, Malo *aulu*, Amharic *balai*, above, on high, on the upper side or part, all consist of the preps. *e*, *i*, or *a*, q.v., or *ba*, *b'*, or *ma*, q.v., and words signifying high, up, or the upper part and side, for which see *ulua*, *elaḡ*, *lu*, *laḡa*, infra.

Balo-ni, v. t., dd. *balo-si*, or *bilo-si*, *bulo-si*, *bulu-ḡi*, *bunu-li*, *bulu-ni*, *bano-li*, to wash (anything) to wash (by rubbing): *fafano*, or *bafano*, q.v., to wash the hands. [Sa. *fufulu* to rub, to wash, My. *basuh*, Mg. *uza*, to wash.] A. *maṣa*, n. a. *mauṣ* to wash; to rub with the hand.

Balca, s., c. art. *naḡalca*, a valley, lit. what is hollow or

concave, -a being the a. ending. [Ma. *wharua*, a., concave, s., valley.] See *ḡala* III.

Baloleba, s., the stomach: *ḡalo*, cavity. See *ḡala* III., and *leba*, *laba*, big.

Balōtu, v. i., d., to go there, or thither (away from the speaker), dd. *banōtu*, *bīnōtō*, *bīnās*, *nōt*, to set out, go away (from the speaker), hence a common word of farewell to one departing is, *Ku balotu*, you are going away, to which the one departing replies, *Ku mato*, you remain. See *banotu*.

Balua, s., a hole or hollow in a rock: see *ḡala* III.

Balu-saki, v. t., to paddle (a canoe), row (a boat);

Balu-sa, v., to paddle, row, *balusā sa*, paddle or row with it (a paddle or oar). [Epi dd. *mbeḡuo ka*, *mbahua kin*, v. t., An. *ahetē*, to paddle, to row, to sail, Am. *fūloh*, to paddle, Fi. *ai vot'e*, an oar, *vot'e*, to paddle, to row, *vot'e-taka*, v. t. (= *balu-saki*), Pa. *palusa*, Ml. d. *masu*, Ml. A. *sua*, Malo *mo sua*, Ta. *asua*, Fut. *sua*, Mg. *vui*, act of rowing, *niuvui*, to row, *vuiḡina*, rowed, *fiuvui*, an oar, My. *d'ayug*, an oar, *d'ayug*, *bārd'ayug*, to row.]

NOTE.—*Balu-saki* is the same as *vot'e-taka*. The verb 'to row' is *balu*, *vot'e*, (m)-*beluo*, (m) *bahua*, *vui*, *masu*, and without the preformative *b'* (*v'*, *m'*), *asua*, *sua*, *d'ayug*.

and the *l* in *balu*, *t'* in *vot'e*, *h* in *mbahua*, *s* in *sua*, *d* in *d'ayug*, all are variations of the same original consonant which is elided in *vui*. The word for 'oar', *ai vot'e, fivui*, is in *Ef. uose*, *d. uohe* (*wose, wohe*), *Fut. foi*. In *Fut.* the connection between *sua*, to paddle, and *foi*, an oar or paddle, is not so apparent as that between *MI. P. su*, to paddle, and *bos*, a paddle, because in *foi*, as in *vui* (= *Fi. vot'e*) the *s* has been elided; and the connection between *Ef. balu*, to paddle, and *uose*, a paddle, is not so apparent as that between *Epi mbahua*, to paddle, and *voho*, a paddle, *Epi d. bahua*, to paddle, *boho*, a paddle. See *uose*, *infra*. *A. gaḍafa, kaḍafa*, (or *'at'afa*), *Amharic kaḍaf* (or *'azaf*), to propel with oars, to row, *Mod. A. kaddaf*, or *'addaf*, part. *mo'addif* (anc. *mo'addif*, or *mo'azzif*, cf. *vot'e, bose, uose, vui, foi*). *Sua* is without the preformative, cf. *'azafa, 'addaf*: *balu* seems to have the same prefix as *Sa. pale*, to row, without which is *Sa. ālo* (*ps. alofia*), and *alo-fa'i*, to paddle, row, and with another verb, *Sa. taualo*, to row, to keep on rowing. As to the prefix in *balu* compare that in *batok, batu*, q.v. *Balu na*, or *ḅalu na*, s., relative, friend; a brother's brother, or sister's sister. *A.*

ma'lai, helper, relative, friend, associate, *walai* to be closely related, to be a friend, helper.

Balu-naki, v. t., to be a *balu* to a brother or to a sister.

Balu gor i, v. t., help, befriend, take the part of. See *gor i*.

Baluk, s., c. art. *naḅaluk*, an inlet or small bay, a cul de sac: *ḅa*, and *luku*: v. *ḅaḅa*, and *luku*.

Bamasokò sa, v. t., come upon, find: *ba*, go, and *masoko*, q.v.

Bamau-ri, v. t., d. *bamau sa*, come upon, find it; *ba*, go, and *mau* (*sa*), q.v.

Bamau, v., to reach to, or terminate at, as *i bamau nalia uane*, it reaches to, or stops or terminates at, that place; hence, absolute, *i bamau*, it terminates, stops, or ceases: *ba*, go, and *mau*, q.v.

Bamu na, s., the shoulder blade, shoulder, d. *bau na*.

[*Tah. papa*, the shoulder blade.] See *ḅaḅa*, a board.

Bamu na, s., d. for *ḅaḅu na*, q.v.

Bān, v., d. for *mān*; *ānī*, q.v., c. preformative *m*.

Ban, v. i., for *bano*.

Ban, s., and *baniben*, s., arm-let, worn between the elbow and the shoulder, and woven so that the outer surface consists of different coloured beads (carved out of shells) arranged in regular figures. [*Malo ban*, *Epi deni*.] See *ḅanu*, *ḅinu*, *ḅanaḡa*.

Banĭ, v., to act violently, to be hot, angry, to oppress, as *ru banĭ kiena*, they violently destroy or take away a man's property (from his house or plantation), as in time of war, or as a punishment for crime; *baniban us i*, follow him, acting oppressively, persecute him. See *bani a*, infra.

Banako, v. t., dd. *binako*, *bunak*, to steal, *banakò sa*, and *banak ia*, d. *bunako n'*, steal it. [*Ma. wahanako, wahanako*, Fi. *butako*, Ero. *prok*, Mi. *fenake*, My. *cholog*, Ja. *ñolog*, Mg. *halafa*, c. pref. *magalafa*, id.] A. *saraka*, n. a. *sark'*, Mahri *heriq*, *heliq*, and *desoq*, to steal.

Banaga, s., mats, d. *banu*; so called because they are plaited, see *pinu*.

Banei, v. i., to come here (to the speaker); same as *bani-mai*, or *banó-mai*. [Mi. P. *vine*, id.]

Banei, s., d. *bane*, volcano: see *bani a*, v. t. [Pa. *bannei*, id.]

Bani, or *ban i*, v. t., to burn; to roast, to cook by roasting on the fire; *bēn* or *fēn* cooked or roasted, dd. *beni a*, *banu sa*, *banu-s*. See *banei*; [Sa. *saafana*, to warm up food, *mafanafana*, to be warm, To. *mafana*, heat, warmth, Ma. *mahana*, warm, Ta. *mahana*, warm, the sun, a day, Ja. *panas*, hot, warm, *panaskan*, to heat, Mg. *fana*, *eua-*

fana, warm (applied to food cooked and warmed the second time), *mafana*, *mafanafana*, warm, *hafanana*, s., heat, *manafana*, and *mahanafana*, v. t., to heat, *mihafana*, v. i., to be hot, grow hot.] A. *wamiha*, to be hot, n. a., *wamat*, *wamhat*.

Banimai, v. i., to come here (to the speaker), opp. to *banotu*, go there (away from the speaker): see *banómai*. [Epi *mbinime*.] See *bano*, and *mai*.

Bano-li, d. *bálo-si*, v. t., d. for *baló-ni*, q. v.

Bano, v. i., to go, go off, or away. [Malo *vano*, Epi *mbano*, *mbene*, Ma. *wano*, Meli *fano*, Fut. *fano*, Ta. *uven*, An. *apan*.] H. *panah*, to turn the back, turn to go. See Ch. III. f.

Banómai, *banāmai*, or *bani-mai*, v. i., to come here or hither, dd. *ba bē*, *umai*, *mai*, *bē*: *bano mai*; with *ba*, for *bano*, corrupted to *u*, *umai*; and, without *bano* (or *ba*), *mai*, d., or *bē*, d., as a verb in the sense of the full expression, *bano-mai*, or *ba-be*. See *ba*, *bano*, supra; and under the following word. [Meli *fano mai*.] For *mai*, see *bā*, *bā*, to come, supra. *Mai* is for *bai*, *bā*, for which also is d. *bē*: d. *bā bē* = *bano mai*.

Banōtu, sometimes pronounced *balotu*, v. i., to go away (in a direction from

the speaker), to go there or thither, dd. *bīnōti*, *bānās*, *bīnās*, *binēn*, *baina*, and *nōtu*, *nēt*. [Ma. *whanatu*, *whano*, and *atu*.] *Bano*, and *atu*. See Ch. III. f.

NOTE 1. *Mai*, or *bē*, coming after a verb is an ad. or 'directive' signifying here, hither. [So in Fi., Sa., Ha., Tah., To., Ma.] Coming before a verb in Fi. it signifies to come, as *au sa mai kauta*, I have come to take; so in Ef. *a mai buati*, I have come to take: in two Ef. dd. *a mai*, *a bē*, I have come. So Mg. *avi* is also a verb signifying 'to come'. Before a noun or the ad. 'where', *mai* signifies 'from' in Fi., Sa., Ha., To. (*mei*, or *me*), Ef. (*bai*, *bā*, *be*), and Mg. (*avi*), thus Fi. *maivei*? Sa. *maifea*? Tah. *mai hea*? To. *meife*? or *meife*? Ef. *bā se*? *bai se*? or *bē sabe*? Mg. *avi aiza*? from where? whence? The Mg. and Ef. are verbs—*i bā se*? *avi aiza izi*? he comes from where? In the other cases the *mai*, as in *mai hea*? is called a prep. Ef. *i bā*, or *bai se*? is, literally, he comes (from) where? and in one dialect the prep. *ki*=from, is expressed as, *i bā ki ē*? he comes here (or hither) from where? In Fi. *mai* is also a prep. signifying in, at.

NOTE 2.—*Nōtu*, or *nēt* (or *atu*), in two dialects is a verb

(*nōtu*, *nēt*), with the same meaning as *banōtu*, for which it is used, as dd. *mai* and *bē* for *banomai*, *bābē*. For *notu*, or *nēt*, see Ch. III. f. In Ef. *atu*, is not used separate from *bano*.

Bānu, s., d. *ḡanaḡa*. q.v.

Banu sa, and *banus*. See *bani a*, to roast.

Bāo, v. i., d. for *mā*, *mān*, *bā*, *bān*, *bōn*. See *anī*, v. i.

Bāofa, s., d., menstruation, *i su baofa meamea* (said of a woman menstruating while still suckling a child): *ḡafa*.

Bara, v. i., to be burned (as food in cooking): see *būria*, d. *bouria*, or *bauria*, *taḡara*. [Ma. *vera*, burnt, hot, and *taucera*, *hawera*, s., heat, *pa-vera*, hot, S. *vevela*, to be hot, ps. *velasia*, *vela*, done, well cooked, My. *parik*, *marak*, to kindle, set on fire.] H. *ba'ar* (Ch. *bē'ar*, to burn, Pael, to kindle), to burn up, to kindle, to be burned.

Bara, v. i., or a., to be barren, d. *oro*. E. *'abara*, to be barren, *'ebur*, barren.

Barab, v. i., or a., long, high (as a hill). [Malo *barauo*, Fi. *balavu*, MI. U. *periv*, long, also wide.] Ef. dd. *baraf*, *baram*, *barau*, *birerife* (see *laba*, *leba*), prop. extended, cf. MI. U.

Baraf, d. *barab*.

Baraḡai, d., transposed for *baḡarai*.

Bara-ti, v. t., to beat. [Fi.

waro-t'a, My. *palu*, Ja. *pala*, Mg. *veli*.] A. *wabala*, to beat.

Bara-ti, v. t., to bind together. [My. *barot*, to gird, to bind round.] H. *hibar*, to connect, join together. See *farātī*, infra, H. *hoberet*, a joining.

Barabara, v. i., to cluck (of a hen): cf. *meromero*.

Baram, d. *barab*.

Bara-tuna, s., d. for *bura*.

Barau, d. *barab*.

Bārau, v. i., to reproach, speak loudly reproaching. See *rau*.

Barē, v. i., to be moved, move about, *bare ki*, v. t., to move, agitate, *barefare ki*, id. A. *faréfara*, to move, agitate.

Bare, or *barea*, v. i., or a., d. *uorea*, or *orea*, to be blind (a man), to have a white speck (of an eye whose sight is lost), to be dirty looking, like a sightless eye (of half-raw food). [Ml. A. *bar*, U. *oror*, Epi *mīli*.] H. *avar*, E. *awir*, to be blind; and

Baretau, a., black and white spotted (as a pig), also a yam that has been peeled, or a tree that has been barked, i. bi *baretau*: *tau*, white, and *bare*, for which see the following word; and

Barea, or *borea*, d., v. i., or a., black, dirty coloured. [My. *biru*, blue, TaSa. *berika*, black.]

Baro, v. i., or a., to be heedless, *taliga baro*, deaf, d. *na*

baro, one deaf, *baro-baro*, to be heedless, indifferent, *ta-baro*, to be heedless, refractory, lawless, *bārua*, free from, as i *tumana bisa bārua ki nia*, he declares himself free from it (as a crime), *marua*, to cease, leave off, lo *bārua ki nia*, see the nakedness of someone, literally, or as to his poverty or being devoid of food, &c. See *baror*, *būra*. H. *para*, to loose, let go, make naked, *pārua*, lawless, unbridled, A. *fara*, to empty, leave off, be free from (as free from cares or labour, careless, idle), 5, *tafarra*, to be idle.

Baro, c. art. *na-baro*, s., one deaf.

Baro-si, or *baru-si*, v. t. This verb was used thus in the old days: to fell a big tree they burned round the base of it, then *ru baru-si*, or *baru lu*, *namalifera*, that is, smashed, broke, shaved, chipped, cut, or scraped off the charred wood; then burned the new exposed surface again, smashed or cut off (with the *karau tare*) charred parts again, and so on till the tree fell; to rub, grate, as one branch of a tree on another, or anything on anything. On E. Mai *barusi naniu* = Ef. *koi naniu* (see *koi*). *Tea farofaro*, that which cuts, shaves, rasps off, *barobaroa* (a. ending -a), fit for rasping off (as sandpaper or a grind-

stone). [Fi. *varo-ta*, to file, saw, or rasp, Sa. *valu*, scrape out nuts (= Ef. *koi*), to scrape (as *taro*), ps. *valua*, Ma. *waru*, to scrape, shave, cut (the hair), Ha. *valu*, to scratch, rub, rasp, polish, Tah. *varu*, to shave, to bark a tree, to scrape, My. *paras*, to shave, to pare close to the surface, Mg. *fara*, scrape, scratch, make smooth.] A. *faraka*, Nm. to rub, grate.

Baroaki, d. See *boroaki*.

Barobaroa, a. See under *baro-si*.

Baror, s., one careless, heedless, lawless, wicked, foolish. See *baro*.

Baro^obaro, v. i., or a. See under *baro*.

Bārua, v. i., or a., made naked, devoid of, clear or free from. See *baro*.

Barua, or uarua, v. i., or a., fat, big, large. [Mg. *baribari*, *bari*, large, full, well made, Fi. *vora*, to grow fat or stout.] H. *bara'*, to grow fat, *bari'*, fat, A. *wara'*, to be fat.

Barubaruta, a., fat; ending -ta: *barua*.

Barubarutena, a., fat; ending -tena: *barua*.

Ba-si, v., go upon, tread upon, *basi namatuna*, tread upon something: *ba*, to enter. [Fi. *va-t'a*.] E. *āh't*.

Basa, to speak. See *bisa*.

Basē a, v. t., to break off (as a branch from a tree), to break off with a snap or jerk, *basu*, id., *mafāsu*, d. *moās* (mowās),

broken off, *base-raki*, takes a different object, as *base nara nakasu*, break off the branch of a tree, *base-raki na-usu*, break off from a reed (the husk or covering, so as to make it bare), *basebase-raki nia*, id., *basu-li a*, to detach, break off, *ta^obasuli*, detached, broken off, separated. [Fi. *basu-ka*, or -*raka*, to break, also to open one's eyes or mouth, *basi-a*, nearly syn. c. *basu-ka*. Sa. *fati*, to break off, ps. *fatiā*.] A. *faš'g'a*, to break off, *fašša*, detach, shiver off, H. *pašah*, q.v., to distend, open (the lips), A. *faša'*, to separate, detach (as flesh from a bone).

Basē, v. t., c. verb. suf., scold, vituperate, rail at, d. syn. *suer ia*: *bakabase*, id. A. *nabaza*, to reproach, blame, rail at.

Basiu, s., a bone piercer. See *siu*.

Baso i, v. t., to pierce. See *sui*. [Fi. *veso-ka* and *sua-ka*.]

Bastak, v., d. for *bātaka*: *basi*, *taka*.

Bastufi, v. t., d., to follow, to be like: *basi*, and *tufi*. A. *tabi'a*, to follow.

Basu-li. See *basē a*.

Bātaka na, v. t., to be like, equal to, sufficient for (*bas-tufi*, and *mantaka*, nearly syn.): *bā*, q.v., and *taka*, like, similar to.

Batoko na, or *batoko na*, s., the body, d. *mole na*. [Ta.

buti, My. *bataj*, Mg. *vatana*.]
A. *badano*, the body.

Bâte, v., d. for bātu, q.v.

Bâtê, num., four. [Mg. *efata*,
My. *ampat*, Sa. *fa*.] A. ar-
ba'at', four.

Bati na, s., the teeth, a tooth,
also a shoot (of banana or
taro), a seed. [Fi. *bati*.]

See Ch. II, 16. b. *أش*, id.

Bati-gât, and d. bati-gaut, s.,
a thorny plant, with crooked,
grasping thorns, like teeth:
for gât, see under gau,
tagau.

Bati-rik, s., mosquito: bati,
and rik, q.v. Lit. small-
tooth.

Bat i, or bati, v. t., to do,
make, work at; aſti, q.v.,
slave. [My. *buat*, to do.]
S. 'bad, to do, to work, work
at, make, Ch. 'abad, slave.

Bâtik, d. uârik, v. i., or a.,
few, to be few. See tik, or,
rik.

Batira, s., precipice, rugged
declivity:

Batibatira, a., rugged and
precipitous: syn. na tiroa.
See tiro, tiroa.

Bâtok, v. i., d., to remain:
toko, q.v.

Bātu, v. i., d., to remain: tu,
q.v.

Batu, s., na batu, an adult,
young man. A. *fatiy*, adult,
fata, young man.

Bātu, v., d. bate, to close up
the roof by weaving thatch on
the ridge-pole: na fātu, the
ridge-pole. [Epi *bofujo*, v.,

id. Ma. *whatu*, to weave,
Sa. Tah. *fatu*, to plait, inter-
weave.] H. 'abat, to inter-
weave, 'abot, wreathen work.

Bâtua na, s., the knee: prob.
bau (q.v.), the head, and tua,
leg. [Ml. A. *lua*, leg, *mbu-
lua*, knee, Ml. P. and Malo
bau, knee.]

Bâtua ki, v. t., to depart from
(any thing or person): bā, to
come, and tua ki, to place,
lay down: lit. go laying down
or leaving.

Bau na, s., d. for bamu na,
q.v.

Bau, s., one slain, lit. head,
skull.

Bau na, s., the head; a head
or chief, specially, d. mater-
nal uncle, that is, head of
the family. [Malo *batu*, San
Cristoval *bau*, head, Epi *baru*,
Motu *bara*, Ml. *karu*, id.] Efate
bau, v. t., to be above, over,
surpass, *bau goro*, to be over,
covering, *taḃau*, id., to surpass
in dignity, also *mau*, feathers
on birds, and head ornament
of feathers, *ḃo* (for *bau*), *ḃo-fi*,
ḃoḃo-fi, to be above, over, to
conquer, and *ḃo goro*. A.
fara'a, to ascend, surpass or
excel in dignity, overcome,
conquer, have the head
covered with hair, n. a. *far'u*,
summit, top, vertex, head or
chief.

Bau lulu, s., a proud person,
lit. high head: lu.

Baua, or *uaua* (*uaua*), s., a
pillow: preceding word and

ending -a: also, v., to pillow one's head.

Bau-maso na, s., portion of the property of one deceased inherited by a member of the family: bau, and maso, q.v. For bau, see s. bau-si.

Bau, v. t., to be above, over, surpass, i bau gor ia. See taḅau.

Bau-si, or fau-si, v. t., to fasten together; to plait (a mat); bau raruā, fasten together (the parts of) a canoe; bau uāgo, fasten a pig to the carrying pole: ora nau i bau, the yam vine fastens on or round the stake; redup. bau-fau; bau-maso (maso a portion) the portion collected or fastened or gathered together, bau-teraḡ ia, fasten—to dry it (as wet cloth), i.e. fasten it on something in the sun or before a fire. [Sa. *fau* (Ma. *hou*), tie together, fasten by tying, ps. *fāusia*, To. *fau*, fillet round the head, turban, Fut. *fāusia*, to fasten, tie, Fi. *vau-t'a*, to bind together, Sa. *fau-lā'i*, to be heaped up, to abound, Mg. *fehī*, *fehizana*, to tie, knot.] A. ḡabaka, to weave, bind, interweave, n. a. ḡabikat'.

Bau gor i, v. t., to be above, over: taḅau sa, to be above (as covering a thing), to be over, surpass him (in dignity or rank). See under ḡau.

Bāu or fāu, bāo or fāo, v. i., or a., new. [Malo *baro*, Mi.

mermer, Motu *matamata*, My. *baharu*, Sa. *fou*, Fi. *vovou*, *vou*, Mg. *vau* (*havauzana*), new.] A. maḡdut', part. of ḡadat'a, to be new, new. H. ḡadas', S. ḡdat', id., E. ḡadas, to renew.

Bauli, v. c., to buy by exchanging;

Baulu, or faulu, s., the thing given in exchange wherewith to purchase something, barter (wherewith to buy by exchanging). See aul i, ul i.

Bau-raḡi, or bau-teraḡi. See bau-si. Teragi is for re-raḡi.

Baus i, and bausus i, v. t., to ask him (or her), bausus iā sa, ask him it (or about it):

Bausu ki, to inquire about (a thing), bausu baki, to inquire at (a person), to ask, to question (a person). See us ia.

Bauria, d. for būria, q.v. See bara.

Bea (kbe, or bwe), s. See naḡea.

Be, d. mai, v., to come here, like mai, q.v.; also d. for bā, bai, to come or go from, as i bē sāb? he comes from where?

Bē è mia, v. t., to have it, i bē nalo, he has a thing, d. i bi è nia, he has it: bi è nia, be è nia. See bā.

Bē, or bea, dd. bei, mia (tia-mia), v. i., or a., to precede, go before, be first, first. [Sa. *mua*, and *mua'i*, first, *muamua*,

to go before, first, Lakon *mo*, Volow *mag*, Arag *moana*, first, Fi. *mada*, to precede.] A. *fuhat*, mouth, entrance (as of a river), hence the first or foremost part of anything, Amh. *pat*, or *fat*, fore-part, and c. a. ending *fataña*, first. Be, d., a particle used after interrogatives, then, now, thus *uā be?* *sa be* (*sāb*)? where then? *takana āga bat ia be?* how shall I do it then (or now). In other dialects it is not used. H. 'epo', then, now, as *ayeh 'epo'*, where then? cf. 'ēpoh (*poh*, here), where? how? Bē, fē, conj., if, should; *ku fē bano i fē uia*, should you go it were well, *i bē fano i bē uia*, should (or if) he go it were well. [Ta. *ip*, Fut. *pe*, if.] Amh. *ba*, bē, if, should (repeated in each clause as in Ef. Isenberg's *Amh. Gr.*, pp. 158-9). Be a, or fe a, redup. *befe*, v. t., to read, also to count. A. *faha*, utter, pronounce, speak. Be, or bea, redup. *bebea*, v. i., or a., to be great, wide extended. [Mg. *be*, great, large, Mota *poa*, Gao *bio*.] E. 'abya, or 'abia, to be great, wide, extended, 'abiy, great, large. Bebe, s., butterfly, H. 'up, (Pilpel) 'ib'ob, to flutter. Beğa, d. *bağa*, q.v., a hill. Bei ki, or bai ki, d. *bi ki*, v. t., to show: d. syn. *bisai ki*. [Tah. *fui*, divulge.] A.

bağa, to appear, be shown, manifest, show, divulge, indicate; hence

Beifei ki, make manifest, indicate.

Bei, v., *bei ki*, to watch for (as for an animal to take or kill it). [Ma. *whai*, search for, spy.] A. *ba'a* (*ba'ai*), to watch, observe, look at, look out for, rush upon (the prey) from an ambush, seek, &c.

Bei, or bai, a thing hidden, concealed, *i bi bei*, it is hidden. See *afa*: cg. to the word there given are A. 'abai, H. *haha*, A. *h'aba*, to hide.

Bei, d. for *bē*, or *bea*, v. i., or a., to precede, first.

Bei, or bai, d. *ba*, prep. used mostly after verbs, connecting them with their object: *lo*, to look, *lo bei a*, look upon it, see it, *taruba*, to fall, *taruba bei a*, fall upon it, *d. ro*, to fall, *ro bei a*, to fall upon it; *an*, to be, to lie, *an bei a*, lie upon it; *toko*, sit, *toko bei a*, sit upon it; *ba*, to go, *ba bei a*, go or tread upon it (for instance, upon filth in the path, *ba bai intai*); the final *i* in *bei* or *bai* belongs to the pronoun of the third person. [Fi. *vei*, to, d. *va*.] E. *ba*, A. *ā*, *bi*, H. *b'*. See Ch. V.

Bei, s., *na bei saki ni aliati*, the ascending rosy cloud of dawn, the dim cloudy or misty appearance preceding daylight at dawn: d. in *tei saki*,

the rising *rosy* cloud. See *tei*.

Befe, or **fefe**, s., oven cover (made of leaves); a covering trap (for catching fowls). [Sa. *veve*, oven cover of leaves.] See (**bofi**), **bo**.

Beigo, or **baigo**, s., a trumpet (shell); d. a kind of flute (cocoanut shell). [Sa. *fugu-fugu*, a flute, To. *fagofago*, a flute blown by the nose.]

A. **baka**, to blow a trumpet, **ba'ku**, or **ba'ko**, a trumpet.

Bela ki, v. t., to gird (oneself), **bela ki natali**, put on one's girdle or belt; to tie or fasten anything or carry anything between one's girdle and the lower part of the belly: hence, to take with one, to have with one or attached to one. See **ḡala** III. The s. is **nafelaki**, d. **nabūlai**, or **ḡālai**, what is fastened, or girded round the loins, girdle.

Belaki, v. i., to be pregnant: **ḡala**, III.

Belaki, s., c. art. **nabelaki**, d. syn. *intamate*, great heathen feast or series of feasts periodically held at every village, at which there was *abundance of food*, singing, and dancing: prob. so called because of the *abundance of food*, and friendly feeling: **ḡala**, III.

Bēla, or **fēla**, if perhaps, if indeed, conj. **bē**, and ad. **la**.

Bela, v. i., to be smooth, level; **ḡala** I.

Bela, d. for **ḡala** II., q.v.

Bela-taḡot. See **ḡala** II.

Bela-ḡalu. See **ḡala** II.

Bēle, s., the dead body of a pig: said to be so called because its belly swells. **ḡala** III. [Ha. *pele*, to swell out, have a large belly.]

Bēle na, s., the belly (or **ḡālā na**); the womb; a mother (dd. syn. *eri na*, *raite na*, *susu na*); a source, as **bēle ni toroḡo**, the source or master of the *toroḡo* (a species of divination), also **bēle nai** (*nau*) *kanoa*, the beginning or feast of the first ripe yams: **ḡala** III.

Belbel, d. for *bile*, *bilebile*, q.v.

Beles, s., c. art. *nebeles*, a dance in which the two parties keep *meeting* each other. See *lasi*, *tilasi*.

Bēn, or **fēn**, a., cooked, broiled, roasted: **bani** a.

Beni a, d. for **bani** a.

Bēn, d. for **bān**. See **anī**, to be, abide.

ḡelū ki, v. t., to fold, to double, **tāḡelū** (*takwelū*), folded, doubled;

ḡēlu, v. i., to be doubled up, as it were folded together, hence to be hidden, to hide oneself, **ḡēlu ki**, to be hidden from, also **uēlu**.

Bēluuēlu, v. i., or a., folded, hence limp, doubled up, and **beluueluki**, a., doubled up, uneven, limp, limber, weak, flexible, **taḡelū**. [Ha. *pelu*, to double over, bend, or flex, as a joint, to fold, doubled,

folded over, *pelupelu*, to double over and over, doubled over, *Sa. mapelu, mapelupelu*, to bend, stoop, *Fi. belu-ka*, to bend, curve, *kabelu*, bent, *Mg. valuna*, folded, doubled.] See *Bala*, III.

Bera, or *fera*, v. i., to crumble, fall to pieces, *berafëra*, and *taberafëra*, to crumble, fall to pieces, be scattered about in fragments;

Bëra ki, v. t., to scatter about, *tabëra ki*, to scatter about, make to fall to pieces, and *berafëraki*, v. t., and *taferafëra ki*, v. t. [*Fi. vuru-taka*, to crumble, *vuruvuru*, v. i., to crumble, and *S.*, a crumb, *Mg. miveraberaka*, v. i., to crumble, *mahavera*, v. t., *My. ambor*, scattered, *tabur*, to be scattered.] *E. farfur*, a crumb, *Talmud*, *parpor* from *H. pur, par*, to break, *Pilpel pirper*, to break in pieces.

Bera-gi, v. t., d. *birigi*, q.v.

Berakati, d. *bera-ti*, *bera-tiki*, v. used as ad., fully, thoroughly, accurately; also thus, *tea berakati na*, a thing fully his, a thing his own. See *bura*, d. *biri*, to be full, full. *Berakati* is by transposition for *bera-taki*.

Beru, v. d., syn. *uma*, to clear for a plantation, to cut down trees, cut or clear the jungle. [*Mg. firala* (*fira*, cut, *ala*, wood, forest), *miferala*, cut down wood in order to make

some use of the ground, clear the forest, *Ja. tipar*, felling and burning the forest for cultivation, *Ma. para*, to cut down bush, clear.] *H. bere'*, *Piel of bara'*, to cut down—'go into the wood and cut out room for thee there' *Josh. xvii. 15*.

Bës, or *bësü*, s., dry wood, hard dry wood used for fencing. *A. yabis'*, dry (wood), *Nm. yabis*, dry (wood).

Bës, d. *bësü*, s., a young pig whose mother is dead and which is brought up as a pet and is therefore tame and gentle; also a motherless child, syn. *mitabusa*. So called from being deprived of the mother's milk, and, as it were, arid. See preceding word and *busa*: *A. yabisa*, to be dry.

Bëtä, or *fëtä*, s., a tribe, a crowd or lot of people, or of animals, accompanying each other, as *nabeta Togoliu*, the tribe of *Togoliu*, the *Togoliu* crowd, set, or lot; a shoal, *nabeta naika*, a shoal of fish. See *bita*, *bita-naki*, *ta*.

Beti, or *bati*, s., in proper names, as *Togoliu beti*, *Metanibeti*, &c.: *beti* seems a form of the word *bati* (see s.v. *nabati na*), and prob. means chief of the family, or shoot.

Beti, s., a kind of spear pronged with sharpened

human bones, and feathered: prob. so called because pronged or toothed. See bati.

Bi, v., d. for umba ki, q.v.

Bi, or **fi**, dd. mi, bai, v., to be, only used before substantives, or words used as substantives, as **i bi natamole**, fatu, nakasu, it is a man, stone, tree, **ru bi natamole uia**, they are good men. [Epi mbe, ve, to be, MI. P. *fe*, A. mbe, be, U. *vi*.] See **bā**, supra.

Bi è nia (d. **bi è mia**, or **be e mia**), v. t., to have; **i bē nalo**, or **i bieni nalo**, he has something. [With *bien*, we should perhaps compare My. *puñai*, to possess.] See **bā**, supra.

Bi ki, v. t., d. for **bei ki**, q.v., to show.

Bi, s., only in **meta-ni-bi**, small openings in the ends of a house through which light comes, and which are left uncovered in thatching. Of same stem as preceding word, whence is A. **buñu**, a name of the sun, and **buñ**, the uncovered part of a house or tent.

Bia, or **fia**, d. **bisa**, or **fisa**. [Malo, Santo, &c., *visa*], v. i., or a., how many? as **ru bia**? they are how many? **nata-mole bia**? how many men? And, not interrogatively, **ru bia**, they are so many, few, **nata-mole bia**, so many men, i.e. a few men. [Sa. *fia*, ad., how many? Fi. *vit'a*, ad.,

how many? Mg., ad., *firi*, how many? *mifiri*, v. i., into how many parts does it divide?] The final part of **bia** or **bisa**, namely **a** or **sa**, is the interrogative pronoun. Compare as to the initial consonant, Tanna *keva*, d. *kuva*. See Ch. V. 5, and 4. **Bi**, or **fi**, reflexive verb preformative (**ba**, or **baka**, **fa**, or **faka**, being the causative verb preformative), as **ru atu-gi**, v. t., they smite him, **ru fiatu**, v. r., they smite each other, they fight, **auli a**, v. t., exchange, replace, substitute for it, **bauli a**, or **fauli a**, v. c., nearly the same, make to take the place of, barter for it, **ru biauli**, v. r., they are bartering with each other, or they are replacing each other or taking each other's places (as men at the oar). [Sa. *fe*, 'the reciprocal particle', prefixed to verbs, Fi. *vei*, Mg. *i*, *mi*, reflexive verb preformative (Griffith's *Mg. Gr.*, p. 112). See Ch. IV.]

Bia, **bibia**, d. **biau**, or **beau**, d. **ia**, s., a child, youth, **bia kiki**, little children, **bia turiai**, young men; and in names of children as **bianaru**, &c. [TaSa. *pipi*, infant, MI. U. *bibi*, infant, MI. A. *pepe*, infant, Mg. *afi*, *safi*, My. *piyud*, *piyat*, *piat*, *piyu*, Ja. *bayi*, infant, child.] A. (*hafada*), *hafid*, *hafidat*, *ne-potes*, offspring.

Biau, or beau, s., wave, waves.

[Sa. *peau*, id., My. *ombak*, id.]

E. *ababi*, A. 'ubāb', i.q. 'ūbab', flood, waves, from 'abba, to have broken waves (the sea). Hence

Biaflau (for biaufiau), v. i., to be raised in waves, rough (as the sea). [Sa. *peaua*, rough (as the sea), lit. wavy, full of waves; *peau*, and the a. ending *a*.]

Biauli, v. r., d. bioli, barter or exchange with each other; take each other's places, as men at the oar or other work, spell each other. See auli.

Bialo, v. r., to wave (beckoning); reflexive of alo-ā, q.v.

Bib, s., d. for baḥa, a board.

Bibisinu, v. i., to ring, sing (of the ears): sinu; bibi, is the preformative bi doubled.

Bibe, v. i., or a., for beben.

Bibila, v. i., or a., big, great: redup. of bila, q.v.

Bifera ki, v. t., to show by a fera (or omen): fera.

Bigo. See buigo.

Bikutu ki, v. t., speak to each other (against someone in his absence); decide about (someone). See kutu ki.

Bila, v. i., shine, lighten, gleam, flash, appear; billafila, redup., to do so repeatedly: lo bilā ki, glance at; fila, lightning; bulé-meta, eyeball (gleaming part of the eye). [Sa. *pula*, *pupula*, *pulapula*, to shine.] A. *barak*, or *bara*', shine, gleam, flash, glitter, appear; lighten (light-

ning), 2, open the eyes, glance at, bark', lightning, pl. *buruk*, H. *barak*, S. *baraka*: hence bila, or fila, bile, or file, s., lightning: c. art. *nafla*.

Bila i, or bilai, v. t., pick up, gather up (anything, as fallen leaves, fruits, fish lying on the ground, &c.);

Bila guru ki, bili lua, bili sai, &c. See guru, lua, sai, Bilai has the pref. b'. [Fi. *vili-ka*, pick up, as fallen leaves or fruits.] E. 'araya, gather (as fruits, herbs), glean (as after reapers): c. preformative.

Bila, also (dd. mbula, bur);

Biḥila, redup. (intensive), and

Bilena, bibilena, v. i., or a. (-na, a. ending), big, large, great. [Mg. *bulubulu*, *mibulubulu*, a., thick, close, dense.] A. 'abula, 'abila, to be thick, big, 'abanbal', strong, great, large.

Bile, or bila, v. i., to be quick; hence sudden, confused, inaccurate, to err, make a mistake: redup. bilebile (d. belbel) quick, sudden, bilili, sudden, quick, hence confused, erroneous: tabile, to be hasty, commit an error. Often used adverbially, as ba bilebile, go quickly, si bile, shoot missing (lit. hastily, erroneously, not hitting the mark), &c. H. *bahal*, *bahel*, prop. to tremble, be in trepidation, Piel to hasten, to hasten (as if to tremble) to do

- anything. Hi. id., Ch. (bēhal) Ithpeal inf. hitbehalah, s., haste, speed, with prefixed bē, ad., quickly.
- Bile, d. bilē, v. i., to dispute, wrangle. [My. *babil*, to wrangle, squabble.] E. bē-hil, (2) contradict, tabāhala, dispute, wrangle, bahl, dispute, altercation, wrangle.
- Ḑili, v. t., ḥili meta, shut the eyes, redup. biluili, id. (of many); hence
- Ḑili, s., a blind person (with closed eyes); and
- Bilil, s., a tree (whose leaves at a certain stage of their growth cleave together): d. bilpilo, wink, close the eyes. See uili, kuli: uili mita, eyelids, and i uili mita, or ḥili mita, close the eyelids.
- Bili, v. t., d. for ḥelu ki, q.v.
- Bilāki, v. i., to be terrified, tremble (as it were) with fear. H, balāh, to be terrified, to fear, Piel billeāh, to terrify, and suffix ki.
- Bile na, s. See ḥele na, mother.
- Bile-meta na, s., nephew or niece, child of a man's ḡore na, that is, his full or uterine sister. Lit. mother, i. e., source, of the tribe or family, such nephew being a man's heir (and not his own son). D. syn. fito na.
- Bilāga, v. t., bilāgā sa, seek, search for it. See lāga, lāgā sa, id.
- Bilele, v. i., r., to turn hither and thither, to go backwards and forwards, round and round: lele.
- Bilele, v. i., r., d. for bitoli, q.v.
- Bilāsa, ad., the morning (day-break) of the day after to-morrow: bulo, āsa; billi, as in billi-boḡ, billi-mitamai.
- Biliboḡ, ad. (d. bulboḡ), morning: bulo, boḡ.
- Bilieli, v., see bile, bilibile, to be quick, &c.
- Bilikit i, v. t., to peel (as a banana). [An. *milaga*, to peel, Sa. *milēi*, to husk, Fi. *loqa-ta*, to peel.] E. laḥaṣa, to peel.
- Bilimitamai, ad., the morning (day-break) of the morrow; bilimitamai ki nia, the morrow following it, sera bilimitamai, every recurring morrow: bulo, mitamai.
- Bilis i, d. ḥolis i, uolis i, v. t., to spread out anything on the ground as a mat; hence to make a bed; hence na uol, s., that spread out, a bed, d. na māuol; and from this latter is māuoli ki, make a bed with (something), spread it out for a bed. [Mg. *velaṭa*, *miṭelaṭa*, to spread, expand itself (be spread out), *mamiṭaṭa*, v. t., to spread.] A. faras'a, to spread out anything, as a mat on the ground, spread (a bed for anyone), hence fars', a bed.
- Biliti, s., the fat in the belly of a pig: connected with ḥele na, the belly.

BİLİSAI, v., used as ad., together, as *i tili bİLİSAI ki nia*, he told (two or more things) together: it is really a v. t., and *tili bİLİSAI ki*, lit. he told gathering-together it: *bila i*, or *bilai*, and *sai* (see *saisai*).

Bilo, v. i., d. *bulo*, q.v., to awaken, to open the eyes; *bulo-ni*, d. *bulobulo i*, v. t., to awaken (from sleep), to cause to open the eyes. [Sa. *ala*, to awake, Ma. *ara*, v. i., wake up, *whakaara*, v. t., rouse, Fi. *yadra*, open the eyes, awake, *yadra-ra*, watch for, *wakayadra-ta*, to awaken.] H. *ur*, to awake, be awake, cause to awake, Hi. to arouse, awake (from sleep); to watch, followed by the prep. *al*, to watch over anyone.

Bilo-si, v. t., d. *balo-ni*, wash.

Bilōra, for *bulōra*, q.v.

Bilu, or *bilu*, v. r., to go backwards and forwards between two places or parties: *lilu*, *lu*.

Bilu, *uilu*, *uulu* (*wulu*), q.v., to dance (*a woman or women*; men dancing are said to *sali*).

Bilulu, v. r., vie with each other, contend with each other for superiority. A. *ala* (*alu*), 3, vie, compete, contend for superiority: see *lu*, or *lu*.

Bilubaki, v. r., to land cargo from a ship, or to land passengers (land each other): *lu*-*ki*.

Bineta na, v. and s., to be his

guide, lit. his eye: *bi*, to be, and *meta*, eye.

Binako, v. t., d. *banako*, q.v., to steal.

Binaka, s., mats, cloth: see *binu*.

Bināta, and dd. *buna*, and **Binauta**, v. i., to be numb, devoid of feeling, as one's limb from stoppage of circulation of the blood in it: *bi*, to be, *nāta*, a person (as if the limb belonged to some other person). See *ata*.

Binēn, v. i., d. syn. c. *banotu*, q. v., and *baina*, q.v.

Binās, d. for *banōtu*.

Binoinoi, v. r., be confusedly together (as different kinds of things, people of different districts or languages), *tumara noinoino ra*:

Binofinoi, a., confused, perplexed, d. *bunofinoi*: *noi*, *nē*.

Binōtē, d. for *banōtu*.

Binu na, s., as, *binu nafa*, head of the country (the chief and *natamole tabu* are said to be *binu naf.*), *binu nau*, head of a yam, syn. *bau nau*, *binu namit*, first half of a mat with long threads attached, from which the weaving or plaiting of the second half begins; hence

Binu, v., as *binu namit*, make a beginning of the second half of a mat, plaiting from the already finished half. See *banu*, *ban*, *baniban*, *banaga*, *binaka*. [My. *anam*, to

weave.] E. 'anama, to weave, ma'nama.

Binu, v. i., to whistle, dd. bin, bōgē. [Am. *mofin*, Ml. P. and U., *puinpuin*, *wincin*, Mg. *enu*, *nenu*, *manenu*, to sound, crow, sing, ring, Sa. *vivini*, to crow.] A. ma'ānu, cantor, A. 'aniya, sing, coo, 'ina, cantus, H. 'anah, sing, &c.

Binunu, v., complete, ba binunu ki, to go throughout, complete (a piece of a fence): nu, num.

Bio-so, v. i., to call or cry out, shout, calling: bio, and so, q.v. The verb bio, or fio (see rafioso), means to cry out, shout. [Sa. *piapio*, an outcry, a shouting, Mg. *feu*, voice, sound, report.] H. pa'ah, to call, to cry out.

Bira-gi, d.,

Biri-gi, d. firi-gi, v. t., to carry on the back, take, bring, lead. [Epi *mbario*, carry on the back.] A. hamala, to carry on the back, bring, send, impel to do something, S. hmal, collect, carry.

Biri-nāla, s., the plaited or braided (rope) handle of a carrying basket: see āla, and bir i, to plait.

Biri-ofa, s., the cloth in which a child is slung and carried on the back of its mother: birigi, and ofa (i), d. afa, both of which verbs signify to carry on the back.

Birāgoro, v., d. porāgoro, q.v., to make, break into a

noise near someone: see pora i, and goro.

Biraka, v. r., to give presents to guests at a naleoñan (feast after a death), lit. to give presents (or rewards) to each other: raka-ti;

Birakāna, s., the giving of such presents.

Biri-raki, v. t., to give presents to guests at a naleoñan: biri a (biri naḃo ra, i.e. make their hearts void of evil thoughts, i.e. pleased or good). See biri.

Biraisi, v. r., to follow each other: rausi.

Bir i, or biri, v. t., to make void, bring to nought, as counsel, bisa biri nalo na: the radical notion is *break to pieces*, biri na maietōa, break to pieces or put an end to (one's) anger, appease, biri naḃo na, bring to an end the evil feelings of one's heart, appease. This verb is much used after other verbs, as miṭōa, bisa, &c., think void, i.e. despise, &c., and bā biri nafanua, means to go all through the land: tale, round, tale-firi, all round; reduplicated it is

Birifiri, nearly the same meaning as biri i. H. pa-rar, to break in pieces, Hi. hefer, to break, as a covenant, make void, be void, bring to nought: eg. para', and following word.

Biris i, and boris ia, v. t., to break down, destroy, birisi

nakoro, break down a wall: the notion of breaking in pieces, asunder, is implied in this word, which is cognate with the preceding. H. *paraſ*, to break, break down, &c.

Biri, v. i., to warble, whistle (birds). [Epi *furu*, *forfuru*.] A. *watta*, *watwata*, to twitter.

Biri, d. for *būra*, to be full, q.v.

Bir i, v. t., to plait a string or rope. [Sa. *fili*, to plait; to be entangled, involved, Ma. *whiri*, twist, plait, Ha. *hili*, braid, plait, twist, fasten, Tah. *firi*, to plait, My. *pintal*, d. *pilin*, Bu. *pitoi*, Batavia *bilan*, twist.] A. *fatala*, n. a. *fatl'*, E. *fatlat*, twist, spin (*fatlat*). In H., A., Ch., Syr., and E.

Bir i, v. t., d., to stick, stab, pierce, as, *biri nau*, to stick a knife or fork into a yam while being boiled to know whether it is cooked. See *bur i*.

Birife, v. r., to seize, pull hither and thither (to take away a man's property as a punishment). A. *hadiba id*.

Birigirigi, v. r., to be moaning, bemoaning oneself. See *rigi*.

Briſi, d., v. t., *bri* (i.e. *biri*), prob. for *meri*, q.v., to do, make: therefore it is *bri-ſi* (*biri-ſi*). See *meri*.

Birigite na, s., d. for *bura na*, q.v.

Biriki, s., a part, side. [Mg. *varaka*, to separate.] A. *farik'*, a part, from *faraka*, to divide, separate, &c. Hence *Biriki*, s., a 'falling' star, a meteor: used also as a name of men.

Biri-sai, v. t., to pierce open, *birisai na ɓago aſo*, pierce open the tunnel (or end of it) of the robber-crab, fig. to lay open some hidden wickedness: *biri*, to pierce, and *sai*, q.v.

Biroa, and *biroaroa*, v. r., to turn each other (in some work, causing it to be done in some other way), as, when one is doing some piece of work, to make him do it some other way is to *biroa*: see *roa*, to turn, to change.

Bisa, *fiſa*, or *basa*, and *bisuraki*, v. i., to speak, *na fiſān*, d. *nafsan*, the act of speaking, speech, a word; *tabisa*, to speak earnestly (*ta*, q.v., and *bisa*), *tafiſaſiſa*, d. *tafiſiſiſa*, to speak earnestly; to pray (so used now in Christian sense); to utter inarticulate sounds (as those made by a cocoanut on the gravel which a rat is turning about trying to get at its kernel). [My. *bacha*, to read, recite, chant, Tag. *basa*, Fi. *vosa*, to speak, talk.] A. *nabaſa*, and *nabaſa*, to speak; to peep or chirp (a bird); *nabſat'*, a word.

Bisafisa, v. i., redup. of foregoing, to speak rapidly (as one in delirium).

Bīsa, or fīsa, d. bīa, q.v., to be how many? so many, a few; bīsa-mau, d. bīsi-ba, to be only a few, few. See mau.

Bisāb, d. for bisif, v. i., or a., surpassing, excelling, as, fonu bisab, an excelling (big) turtle, i uia bisif, it is good, surpassing or excelling. See safe.

Bisai ki, v. t., to show, d. bisā ki. See sai.

Bisakaui, d. for bisaku-ti, q.v.

Bisāki (d. biski), d. transposed for bakasa, q.v.

Bisaka, or busaki, v. c., to raise up, to place above, fig. to appoint or make one a chief. See saki.

Bisaku-ti, v. t., d. bakasau, q.v. See siku-ti.

Bisalot (for ɸosa-lot), v. i., to clap the hands, lit. bring (the hands) together, sound, or crack: ɸosa i, and lot.

Bisau, v. i., dd. futum, busuf, or busofu, bisobu, to sprout forth, spring up. See futum.

Bisau, d. for bisaku-ti, bisakaui.

Bisōka, v. i., d., to sit (as talking with a neighbour): sōka.

Bisela, v. r., to bear, bring forth, give birth to: sela-ti.

Bisera, biserasera, v. i., to

be not of one size, to be different: sera i.

Biserē, v. r., to be near: sere a.

Bis i, or uis i, v. t., to take with the hand, grasp, take hold of, accept, receive. [Mg. *hazuna*, id.] H. 'ahaz, A. 'ahad'a, Imp. ɸud, Arm. 'āhad, E. 'ahaza, n. a. 'ēhazat, id.

Bisi na, or būsi na, s., the posteriors, the backside, the rump. Compare busi, d. for muri, q.v. [Mg. *vudi*, the posteriors, My. *huri*, the back, the rear, Ma. *muri*, hinder part, Sa. *muli*, the rump.]

Bis ia, or bisi a, v. t., to beget, procreate, make to be born, as a father his child; mafi, one begotten or born, namafisien, the being begotten or born;

Bisi, or fisi, v. t., to rub one stick on another to produce fire, bisi nakabu, produce fire by friction. The rubbing stick is pointed and rubs a groove into the other, the rubbed out dust at the end of which gradually is ignited. [Mg. *fusiṣa*, rubbed so as to produce fire by the friction, *mifusiṣa*, to produce fire by friction.] A. faṣa'a, 2, to rub (a thing), so that its soft and broken interior may be emitted.

Bis i, or bisi, v. t., to uncover or dig up anything buried under ground, to dig up, or uncover, by removing the

- covering earth, a dead and buried body, or any other thing buried in or covered with earth, as a yam, &c. A. *nabas'a*, to uncover what was covered or hid, as what lies hid under ground; to dig up again, or uncover by digging (*a corpse*).
- Bisibā**, v. i., or a., d. for *bisa-mau* (*bisa-mau*). See *mau*, and *bisa*.
- Bisif**, v. i., or a., d. for *bisab*, q.v.
- Bisig**, v. i., or a., to stink, be bad (mouldy, &c.), and of men, to be opposed, hostile: *sigi*.
- Bisobu**, v. i., to sprout forth, spring up. See *futum*.
- Bisua**, v. r., to meet together, to meet each other: *sua*.
- Bisuaki**, or *fisuaki*, v. r., or a., order or command (or send) each other; i *bisuaki*, he commands, that is, he commands some other person, or persons: *sua ki*.
- Bisueri**, v. r., scold or vituperate each other: *sueri*.
- Bisuraki**, or *bisureki*, i.e. *bisu-raki*, v., to speak, lit. to speak for, about; *nafisuraki*, speech, a word or utterance, *nafisuraki sa*, bad talk: *bisa*.
- Bisuru**, v. r., lie (deceive each other), *bisuru ki*, lie to (some one): *suru*, d. sore-sore.
- Bitā**, v. r., to be joined together, associated (of men); *bitā ki*, t., make to be joined together, or associated: *tā*, *bitā-naki*.
- Bitabelu**, and, d.,
- Bitafetabelu**, same as *tabelu*: *belu*.
- Bitago**, v. r., beg (from each other, or one from another), also *bitagō sa*, t., beg it, i.e. beg (for himself) it: *tago-fi* (q.v.), beg of him. D. for *bitali*, q.v.
- Bitaki**, v.t., to place or fix the hot stones on the *nakoau* in the oven, d. *uataki a*, *bitaki nakeau*: *taki*.
- Bital i**, or *bitali*, d., v. t., beg, ask him (for something): preformative *bi*, and *tali*. [*Sa fesili*, to question, ask, *sili*, ps. *silia*, to ask, inquire.] A. *sa'ala*, to question, 5, beg, 6, question, ask each other, n.a. *sa'lat*, H. *s'aal*, n.a. *s'e'alalah*.
- Bitānaki nia**, v. t., r., to accompany one, *bita-naki*: see *tā*.
- Bitau sa**, v. t., to invite, and
- Bitautau** (of many): *tau*, *tautau*.
- Bitau-ri**, v. t., to marry (her): *tau-ri*.
- Bite**, v. t., to cut; *bitēsu*, d. *bitēū*, to cut reeds (see *usu*). [*My. potoŋ*, to cut.] A. *batta* (and *batŋa*), to cut; hence
- Bitē**, s., an instrument for cutting, knife.
- Bitē lua i**. See *butē lua i*.
- Bitefa**, v. r., to arrange themselves opposite to each other for battle: *tefa*.

Bitei a, v. t., to paint, to smear with *intei*; *tei*, turmeric, a reddish powder (made from a plant) much used for smearing the body, or wounds, or the *nafoa* (native cloth), and *tei*, d. *bei*, the rosy, reddish flush (of dawn). **A. 'a'da'u**, crocus, *sanguis draconis*, a red gum used for healing wounds, a plant with which cloth is coloured or tinged, **yadda'a**, to tinge or colour a thing with the thing called 'a'da'u.

Bitelo, d. *butol*, *bitol*, v. i., to be hungry. [Fi. *vitolo*, to be hungry.] **A. ʔalaʔa**, to have an empty belly, *ʔoliʔa*, id.

Biteriki, s., an old woman, a matron, opp. to *māriki*, an old man, a senior; *mā-riki*, *bite-riki*, see *fiteriki*; *bite* means 'woman'. The common word for 'woman' in one dialect is *matu* [Ja. *wedo*], q.v.

ʔitia, or *fitia*, v. i., to germinate, put forth shoots. See *ʔuti*, *ʔiti*. Dialect syn. *sulia*, from *suli na*.

Bitō, s., one lame, **H. pasah**, to be lame, *pisseah*, lame.

Bitoli, v. r., to pass (or go before) each other: *toli a*.

Bitō-si, v. t., to extend, spread out (as cloth, &c.), *i fito*, it is stretched out. **H. mataʔ**, **S. mtaʔ**, spread out, extend.

Bituā sa, v. r., give it, place it; hence *bituāna*, s., a giving, gift: *tua i*.

Bitua ki, v. t., place, lay down: *tua ki*.

Bitubetuba, v. r., lit. to be touching each other (of things) in a series, then, to be continual, uninterruptedly, constantly; not redup. it is,

Bitub, to be touching or reaching to each other, as in *tālē bitub*, it is all round (the two ends of that which goes round), meeting or touching each other: *tuba ia*. [My. *tubitubi*, successively, uninterruptedly.] See *tuba i*.

Bituma ki, v. r., to point to with the finger: *tuma i*.

Bo, conj., particle connecting verbs thus, *i tulena bo lotu*, he arose and worshipped, *i tili a bo ban*, he said it and went away: the *bo* can sometimes be and sometimes is omitted as *i tulena lotu*: d. syn. *kai*. **A. fa**, **Wr.**, **A. Gr.**, II. § 140, 'One finite verb may be put in apposition to another. In this case a) the first is the preparative act, introductory to the second,' as in the above *Ef.* examples: 'the older and more elegant form is to insert the conjunction *fa*,' its omission being a later construction. As to the *o* in *bo* it seems to be the third pers. pron., i.e. *bo* = 'and he' or 'and she', d. syn. *kai*.

Bō, d., other *dd.* *fō*, *mō*, *uō*, *ō*, a particle used after another particle to form the future tense, thus, *i ga bo*

ban, dd. i ga uo ban, i g'o ban, k'e fo ban, i ba mo ban (or, i mba mo ban), he will go away: without the bo (uo, o, mo, fo) as, i ga fan, &c., the meaning is imperative, or permissive, let him go, he must go, should go, may go, lit. that he go, the particles ga (or ka), and ba, being final conjunctions denoting ut, that, to (as in, I told him to go): see supra ba, conj., and infra ka (ga), conj. In Ml. P., Motu, &c., this ba alone forms the future tense, and in Florida and Vaturanga this k' (ka, ga) alone forms the future, thus k'e fan, i.e. ke fan, that he go, Ef., is in these two languages not only equivalent to this, but also equivalent to ke fo ban, he will go. It is therefore manifest that the particle bo does not by itself express the future idea, but, in Ef., &c., it is a final conjunction which does. See the following—

Bō, a particle used to form the present progressive or indefinite tense, as, i bo ban, he is going: i ban, denotes either he goes or he went. This is the same particle as is used in the future tense. It makes the verb to which it is prefixed a participle, thus, i ga bo ban, that he (be) going, i bo ban, he (is) going. See Ch. V. 10, a, b.

Bo na, redup. **bo bo na**, or **bobo na**, s., the heart (i.e. the mind, the seat of the intellect and affections). The original meaning is seen in the phrase **nakasu na bo na**, the cartilaginous substance on the front of the throat, lit. the stick, or tree, of the bo (pectus). [Mg. *fu*, the heart, mind.] A. *bahw*, the cavity of the chest (pectus).

Boa, v. i., to emit odour; **na bo**, d. **tamo**, to emit odour, **bon**, odour. [Ha. *po*, *puia*, id., My. *bau*, Mg. *fufuna*, odour.] A. *fāha*, *fāh'a* (*fā'a*), to emit odour.

Bōb, d., father (voc.). See **āb**, **bābu**, &c.

Bobo. See **bo na**.

Bobo, v., as **bobo ki atela gi**, to hail the new moon by making an exclamation or a series of sounds like **bo! bo! bo!** [Mg. *babababa*, cry, &c.] S. *yabeb*, *clanxit*, H. *yabab*, Pi. to exclaim, cry out.

Boboi, s., a mask, cover, or disguise; not only a mask for the face, but a cover of the whole body, made of **kaka naniu**, &c., and painted so as to appear terrific (to children); used at the **na-leōuan** after the death of a chief when the **naḥea** was set up. Perhaps so called from concealing oneself with the mask or disguise. [To. *fufu*, hide, conceal, disguise.] See **ḥei**, supra.

Bobu, s., redup., d. bua, grand-father (voc.), mother's father. See bua, tobu na.

Bo-fl, and reduplicate

Bobo-fl, v. t., to cover, to be upon a thing, or above it, covering it: see bau.

Boği, v. t., or buği, to overshadow;

Boğor i, v. t., boği, and gor i, to be covering over—see gor i, and boği, infra;

Boğ-kor i, v. t., to be above, over, to overtop, overshadow, as a tree over a smaller plant, a higher chief over a lower (see kor i);

Boği, or boğ, s., darkness, night, also 'day' in counting as 'third day', boğ tolu, or moğ tolu, &c., te nabog, some day, some time, also naubog;

Boğien, s., darkness;

Boğ, s., a dark black powder, used in painting;

Boğ, a., black, dark. [Sa. *po*, night, ps. *pojia*, to be benighted, Ma. *po*, night season, Hades (from being dark), Ha. *po*, night, darkness, v. to be dark, become night, to be out of sight, hence slain, lost, to overshadow (as the foliage of trees), assemble thickly together, a dark, dark coloured, ignorant, obscure, An. *piğ*, night, *apiğ*, black, *poiğ*, dark, Ja. *buği*, night.] A. *fahuma*, to be black, *fuhum*, black, *fahma-t*, night.

Bok, redup. bokauok, v. i., onomat., to blow, to pant.

[Ma. *puka*, to pant.] H. *puah*, to breathe, to blow, Hi. to pant.

Boka-ti, v. t., to strike, bisa boka-ti, to reprehend. [My. *pukul*, Mg. *puka*, strike.] A. baka'a, to strike with repeated blows; to cut up; 2, reprehend.

Bokas, s., Hades; abokas, c. prep. in Hades. See s. v. bua, 131c.

Bokauoka, redup. of boka-ti.

Bokota, v. i., or a., dirty (as water): göta.

Boläf i, d. for baläf i, q.v., d. bolboläf i.

Bolä sa, d. for balä sa, q.v.

Bolau ki, to steer (a canoe or ship): boüolau.

Bole, d. buele, v. i., to be lost, absent: buele.

Bolo, v. i., or a., to be empty (as a cocoanut): balo.

Bölo, s., a small basket. [Ma. *para*, a small basket, To. *betu*, a cup.] H. *kpör*, or *képör*, a cup, E. *kapar*, a basket.

Bolo, v., to do, redup. bolo-folo, to do, to act, nafolön, nafolofolön, deeds (doing, acting), work, conduct;

Bolo, d., to behave deceitfully; and

Bolo-si, v. t., to do one, to treat him (as in quarrelling), to treat him, bolo sä, bolo uia ki, to behave ill, to behave well to. [Fi. *vala*, *vala-vala*, v. i., *vala-ta*, v. t., to make or do, *vala*, to fight, *valavala*, s., work, custom, habit.] H. *pa'al*, to make,

to do, po'al, or po'ol, deed, act, work, A. fa'ala, move oneself, act, do work, do (something to some one), 8, devise (deceit against some one), fi'l, action, work, fa'ilat, custom, n. a. fa'lat.

Bolis i, d. for bilis i.

Bolboloa, or bol'boloa, d. for balebalea, large.

Bol'of i, d. for bal'af i, q.v.

Bologa, v. i., to turn itself about (as something sinking in water), tafloga, id. See bulo ki.

Bolu, v. i., to be blunt (as an edged tool). A. bohira, to be blunt (as a sword).

Bon, bono, v. i., to be shut, closed, stopped, bon'osa, shut because of it, bon, bonbon, to crowd together, crowded together:

Bono-ti, or bonu-ti (and mono-ti, bunu-ti, munu-ti), v. t., to shut, close, plug, stop, block up, and

Bon, a., and s., 1,000, d. mānu, 1,000; bunuti, bunti, 100. These words denote lit., a gathering, crowd. [Sa. *puni-puni*, shut in, close in, cover over, *punita'i*, to stop with, *tapuni*, to shut, *momono*, to plug, *monoti*, to cork, plug, *puipui*, to shut, Fi. *vuni*, *vunitaka*, Mg. *afina*, My. *buni*, Fut. *buna*, Epi *mbin*, Ma. *pani*, *papani*, block up, *kopani*, shut to, close up, close in, Mg. *kumbuna*, or *humbuna*, shut, closed, *mikumbuna*, to shut, close, coalesce, Ha. *pani*, to

close, shut, stop, Sa. *mano*, a myriad, a great number.]

H. baham, baham, A. bahama, 2, 4, 5, 10, to shut, cover, conceal, be mute.

Bono-gor i, to crowd together (gor i) about him or it;

Bonbon, d., a., redup. of bon, crowded together, namer bonbon, people crowded together.

Bo'olau. See bo'olau.

I. Bora i, or borai, v. t., to rend, split open, split; borai nabati na, part the teeth, i.e. open the mouth to speak, hence borai, to make a noise, borai-goro, make a noise (as children) about or near (one), borai-uora-goro, id., dd. borā-goro, bira-goro, id., borōrai, v. t., redup., rend, split open, elo borōra, the sun (rising) rending or splitting asunder or bursting through (the clouds), tapāre (tapāre), v. r. (passive), to be split open, burst, hence to be open (as a door), maora, or mauora, redup. maorāora, v. i., to be rent, hence uora, a place, especially a landing-place for a canoe (perhaps from being an opening or split in the reef), and, therefore, often in names of places, a side (of an island), as, uora n tan, uora n lig, lower, upper side (of Efate), bora, a basket woven out of the frond of a coconut palm whose stalk is split asunder, and the frond itself, bora, the sides of the head or face, the

temples (which women used to cut and tear open with a sharp shell (*kai*) in mourning for the dead). A. *fara'*, to split, rend, slit, 5, *ta-farra'*, to become slit, rent, burst, i.e. open, *faryat*, tumult, clamour.

Bora, s., the temples: *pora i*. Bora, s., cocoanut leaf, or basket made of it, or plaited for thatching houses: *pora i*. Borabora, s., cocoanut leaf basket: *pora i*.

II. *Bora*, v. i., to spring up, sprout, grow (of plants), be born (of men); *bakauora ki*, v. c., make to *pora* (men and plants), *nauora na*, *nauo-rauora na*, offshoot, offspring (of plants and men), *ōra nau*, the vine of the yam; *fara*, a cocoanut (fruit) that begins to shoot. [Motu *vara*, to grow, to be born, Oba *hiri*, to grow.] H. *paraḥ* (A. *fariḥ'a*, 2), to break out, burst forth (of the young as issuing from the womb), to sprout, to flourish (a plant), Hi. to cause to do so, sprout, shoot, H. *peraḥ*, sprout, shoot, A. *farḥ'a*, offspring, shoot or sprout.

Bora-*ḥau*, v. and s., over-head, noon, only in the phrase *elo i pora-ḥau*, the sun is over-head, lit. splits-head: *pora i*, and *ḥau*.

Bora-*goro*, or *porai-goro*, or *porai-uora-goro*, to make a tumult, noise near (one): *pora i*.

Borai, s., c. art., the sugar-cane;

Borairai, s., a reed like sugar-cane growing in streams. A. *bara'*, 4, to find sugar-cane.

Bora-kai, v. and s., to tear or rend the *kai* (a shell-fish, or its shell): *porai i*. Men who were worthless and died poor, and had no pigs killed at their death and burial, *pora-kai*, in Hades, their jaws being torn and bleeding in doing so.

Bora-kese na, s., gills of fish; *pora i*, and *kesa* (dark coloured); dd. *morese na*, *kurumase na*.

Borau, v. i., to ride or be carried (on a canoe or ship, horse, vehicle, or other thing), to voyage. [Fi. *vodo*, embark, go on board, ride, Sa. *folau*, a voyage, the crew and vessel, To. *felau*, to navigate, make a voyage, a canoe, a fleet of canoes, a voyage, My. *prahu*, *prau*, a canoe, boat, ship, general name for any kind of vessel, *barprau*, to travel by boat or ship.] A. *markab'*, E. *markab*, a ship, vessel, A. *rakib'*, navigating, voyaging, *rakiba*, to be carried, to ride (A. *markab'*, denotes a vehicle, carrying-beast, chariot, as well as a ship), H. *rakab*, to be carried (on a horse, chariot, the clouds, &c.—so Ef. borau).

NOTE.—A. *markab'*, is an infinitive, and therefore is

naturally in Ef. and Fi. a verb, My. and Sa. a substantive, and To. both a verb and a substantive.

Borea, s., c. art. *naḥorea*, a dream, or vision (in sleep);

Borea ki naḥorea, v., to dream a dream, or see a vision (in sleep). [Tah. *ria*, a vision in sleep, Santo *popori*, Lakon *boro*, id.] H. *mar'eh*, a vision (in sleep), A. *rōya*, sleep, what is seen in sleep, from *ra'a'* (H. *ra'ab*), to see, then to have a vision in sleep, E. id.

Bor i, or *bori*, v. t., to break, *bori nakasu*, break a stick, *mauori*, *mauoriuori*, to be broken, and

Bori-si, redup.

Boriuori-si, v. t., break to pieces. [Mg. *puriṭa*, Fi. *vorota*.] H. *pōr*, inf. of *parar*, to break, break to pieces (pur, to break), Hithpoel to be broken.

Borroa, v. i., to grow crooked, for *ḥoraroa*: *ḥora* II., and *roa*.

Boro-silais. See *buru masila*.

Boro-aki, v., also *bīro-aki*, *bero-aki*, *baro-aki*, to bequeath to, or order to do (by will, when dying); to commission (one to do something), give orders to. [My. *pāsān*, to commission, enjoin, Sa. *polod'i*, to leave commands (as on going a journey or dying), to command, Mg. *haḥaṭa* (*haḥarana*), a will or

testament, order, bequeathed, ordered.] A. *waṣa'*, 2, to bequeath by will, 4, id., and to give power to, or commission, by will; to command, to enjoin.

Borōri-si, contraction of *boriuori-si*.

Bosa i, v. t., to compress, *manu i tumana ḥosa ia*, a bird compresses itself (with its closed wings), *i ḥosai naniu*, he compresses a coconut (so as to break the shell), press together, squeeze (as a sponge), hence *ḥosa*, or *uosa*, v. i., to be compressed, i. e. narrow, and *taḥosa* (*sela uosa*, a narrow track, *nata-mole taḥosa*, a man thin as if pressed together), redup. *uosa uosa*; *ḥosa naru na*, clap the hands, *ḥosa-lot*, clap the hands with a sound, d. *ḥosa ki*, i. q. *ḥosa i*. A. *hamaza*, to press with the fingers or hand, to compress, push, strike, bite, break.

Bosaḥosa, s., froth (coming from the mouth, as of one in sickness), sputum, d. *fut*. [Mg. *futaḥfuta*, slaver, spittle, foam, *miḥfutaḥfuta*, to slaver, to foam.] A. *bozāk'*, *boṣāk'*, saliva, sputum.

Bosi, v. t., twist (a rope). [Sa. *fusi*, gird, My. *pusig*, twist, turn round.] A. *'afaṣa*, to twist.

Bota, v. i., and a., to be, or become, different, other, alien;

Bota i, v. t., to divide, part,

make one remove from the other, *botauota* (or *botōta*), redup.; i *toko botauota*, he is in the middle or midst, exactly between two things, lit. he is parting or dividing (the two things), *māuota*, or *māota*, to be divided or parted, hence *na maota*, the midst or middle space between two things, i.e. the space by which they are parted, removed, or distant from each other. [My. *beda*, or *vida*, distinct, separate, different, *beda-kan*, to separate, to distinguish, to make a difference.] E. *b'ud*, other, alien, different, A. *ba'oda*, and *ba'ida*, to stand apart, be distant, remote, 2, 4, make to be so, 6, to be apart from each other, also to recede or go apart from some one, 3, make to be apart or distant, also to go apart or be distant, *bo'd'*, distance: cf. *banabota*, diverse, different. Hence

Bota, s., c. art., a person unmarried (apart);

Botauota, and

Botōta i, v. t., redup. of *bota* i.

Botu, v. i., to swell (of a girl's breasts). A. *nabata*, (3) n. a. *nobōt'*, begin to swell (a girl's breasts); (1) to germinate.

Bowa (*bowa*), v. i., to rain, d. for *bā*.

Boūa ki (*bowa ki*), v., d. *uā ki*, to fruit, to produce fruit.

Ch. *pērā*, Syr. *pīra*, fruit, v. to bear fruit. See *ua*.

Boūolau ki, v. t., to steer (a canoe or ship), then, fig., to steer a country (*bouolau ki nafanua*), &c., that is, govern it, *bouolau ki emeromina*, govern the world (of God). [Ml. dd. *barau*, *baro*, *walu*, *foro*, Ef. *uolau* (*wolau*) in *bouolau-ki*.] E. *hadafa*, to steer (a vessel or ship), then, fig., to govern men, to steer, i.e. govern the world (said of Jesus Christ), *maḥḍaf*, rudder, helm. See *uolau*, *infra*.

Note.—*Boūolau ki* is reduplicate, see *bolau ki* (d.), id., and *uolau ki*, and note the pref. *b'* (for *m*) in *bolau*.

Bu, d., verbal pron., 1 pl., excl., dual *moa*: d. *au*, dual *ara*.

Bua, d. *bobu* (q.v.), voc., maternal grandfather. [Fut. *bua*.]

Bu (*nalo*), v. t., to see (a thing). See *bunu*, *bunu-si*. [Santo d. *vai*, to see.] *Bu*, is for *bunu*. H. *bin*, to discern, perceive, see, n. a. *binah*, for *binat*.

Bu, s., c. art., a bundle. [Fi. *ai vau*.] See *bau-si*.

Bua, v., divide, as, *ta bua* i, cut, divide it (cut it open), *mafua*, and *tabua*, to be rent open, cracked, *ti bua* i, press, rend it (press, burst it open, as new wine old wine skins), and *fai* (or *fæ*) in *magafai*, a half, a division (of a thing),

and lao fai (see fai). [Sa. *vaēga*, a division, *vaevae*, to divide in parts, cut up, *ma-vae*, to be split, to be cracked open.] A. fa'ā, n. a., fa'w', or fa'y', 1, 4, to split, cleave, 7, to be open, to be separated, rent, cleft.

I. Bua, v. i., to be empty, vacant, having nothing (as an empty coconut), tābu, i.e. tā bu, men having nothing, or naked (name applied to the naked people of some neighbouring islands, i.e. people who use no waist cloth). A. bahiya, to be empty and bare (as a house).

II. Bua, and bubu, d. mobu, v. i., and a., to be deep (as the sea, or a pit), i toko bua (said of a yam down in the ground), obu or ebua, in the deep part (of a thing), i toko ebu, or ebua, and sofa ni ebu is consumption or phthisis in the deep part (i.e. inside) of the body (deep-seated); ebua and bokas, abokas, the abyss, Hades, Malo abua, id., buariri, abyss, Hades (riri, to sink), and bugi, or bubugi, to sink deep, d. na tibu, the deep. [Ma. *kopua*, deep, An. *ubo*, deep, Fi. *tobu*, d. *nubu*, deep.] A. 'amuka, and ma'uka, 1, to be deep, also, to be distant, far off (emai, ufea), 4, make deep, 5, to be deep, H. 'amak, to be deep, 'amek, 'amik, deep, 'āmukah, A. 'amakat, E.

'amaka, to be deep, 'muḵ, deep, mā'mak, any depth, a valley, the abyss (Hades).

III. Bua or fua (in na fua-goro, d. na mua-goro, a spring on the shore covered by the flood-tide, (so called because the sea mua gor ia, flows over it), and mua, v. i., to flow (the tide);

Buafua, v., na tas i buafua, or naroa i buafua, the sea or current flows or carries things floating on it;

Bua-ti, v. t., to take (make to go);

Buē a, v. t., make to flow upon (a thing), pour upon, moisten. [Ha. *puai*, to flow, as blood from a vein, or water from a fountain, to cast up; to boil up, as water from a spring, My. *buwaḡ*, eject, expel, cast.] H. naba', to bubble forth, gush out, Ch., S., A. naba', naba'. Cf. A. ba'a, to gurgle out (as blood). The connection between the ideas of *going* or *flowing out* and *taking out* (making to go out) is seen in the eg. Ch. nēpak, to go out, caus. to take out, and also in H. yabal, to flow, caus. to bring, bear, carry.

Bubu, v. i., to gargle. [Sa. *pupu*, to gargle.] See under preceding word, and cf. A. ba'ba', or ba'ba'u, gurgling sound of water flowing from a bottle or flask.

Bua na. See bui na.

Bugi, and

Bubugi, v. t., to sink down, to dip (anything) [Ma. *poko-poko*, Ha. *poopoo*], put it down into the water; uta bugi rarua, load a canoe deep;

Bubu, v. i., to be deep: bua II.

Buele, d. bole, v. i., to be lost, missing. [My. *ilaj*, to lose, be lost, missing, Fi. *yali*, Mg. *veri*, lost, missed.] H. 'abad, Mendaite awid, to be lost, missing.

Bugafuga, v. i., to be awake, to awake, bugò-ni, v. t., to awaken one. [Sa. *fajufaju*, *fafaju*, to waken, rouse from sleep, ps. *fajua*, Mg. *fuha*, *fuhafuha*, imp., awake, *mi-fuha*, v. i., to awake, *mamuha*, v. t., to awake, *fuhazina*, being awakened.] See bulo, bilo.

Bugo-ni, v. t., to awaken. See preceding word, and bulo-ni, Ch. II. 14. b.

Bui na, or bua na, s., c. art., backbone, tail, rump. [Fi. *bui*, tail, Fut. *bua*, back, To. *mui*, after, the hindmost end, tip, or extremity of anything, Sa. *muli*, the end, the rump, Mg. *vuhu*, the back.] See muri.

Buigo, or bigo, v. i., to lose the way, be at a stand, perplexed, not knowing the way. [Compare Sa. *poji*, to be benighted.] See bog.

I. Buka, v. i., to be filled, swell out, as the belly when filled with food, or as a sail

filled with wind; namarita na i buka, his belly is puffed up or swollen, or pants (with rage), mafukafuka, to be swollen or puffed up, nafukāna, the being swollen or puffed up. [Mg. *vuki*, satiated, filled, *mimuki*, v. i., *mamuki*, v. t., *vukisana*, *havukisana*, My. *bakat*, stuffed, filled, Ma. *puku*, to swell.] A. nafah'a, to inflate, 8, to be inflated, to swell, nafh'at, inflation of the belly, man-fuh', ventrosus; obese;

Būka, s., a swell, as a ground swell. [My. *bakat*, id.] See buka;

Buk, s., as nabuk natamole, a band of men. [H. *puu*, a gathering or collection, sign of plural number, *he puu kanaka*, a gathering or band of men.] See buka.

NOTE.—This word is used in Ef. also for a gathering or collection of things, thus: nabuk anena i onī au, I am in his debt, but lit. his collection of things (which he has given me) remains on me (i.e. I have not yet repaid it).

II. Buka-si, or bukī-si, v. t., to open, as a roll of cloth, buka ūa (ūwa), open the oven. [My. *buka*, to open, uncloze, uncover, Mg. *vuha*, opened, *mimuha*, v. i., *mamuha*, v. t., to open.] A. fakka, v. t., to open.

III. Buka, v. i., to bark (a dog), buka ia, bark at it,

- bukai kusē**, bark at a rat, d. syn. *oro-maki*; also, **buka**, to cough. *H. nabañ*, *A. nabaña*, to bark (a dog). [*Mg. wuvu.*] Formed from the sound. *A. nabaña*, is followed by acc. with or without a prep.
- iv. **Buka i**, v. t., to hit upon, meet, fall in with, find, as, *i ba bukai uāgo buele*, he hit upon, met, fell in with, or found a lost pig. *H. paga'*, id., as in *Ex. xxiii. 4.*
- Bukāru**, or *bakāru*, d. *fakāru*, v., to joke, jest, *bukāru ki*, v. t., mock, deride. [*Motu kīri*, to laugh, *My. gurau*, to joke, and *kara*, id., *bārgurau*, *māggurau*, joke, jest, *māggurau-kan*, v. t., mock, deride.] *A. kahara* (5) laugh, joke.
- Buko na**, s., c. art., protuberance or knob, as *nabuko nau*, protuberance or knob of a yam. [*Ha. puu.*] See *buka i*.
- Bukoro**, s., enclosure round a house at its base, name of a tree and its fruit (from its kernel being *enclosed*), a proper name (of men). [*Ma. pukoro*, sheath, case, halo, net.] See *koro*.
- Bukota**, v. i., or a., to be dark-coloured, dirty, blackish (as water with dust or earth in it): *gota*.
- Bukubukura**, a., full of little swellings (pimples): *ra*, ending. [*Ha. puupuu*, id.; *Sa. po'u*, pimple, *po'upo'ua*, full of pimples.] See *buka i*.
- Bukutu**, s., a rise, hill. [*Ha. puu*, id., *My. bukit*, a hill.] See *buka i*.
- Bul-meta na**, s., eyeball, gleaming part of eye. See *bila*.
- Bula**, *mbula*, d. for *bila*, q. v., big, large.
- Bulē**, a., adult, *nafera bulē*, a lot of grown up men (adults). *A. bala'a*, to reach mature or full age, *bāli'*, adult; and
- i. **Bule**, v. t., complete, used after other verbs adverbially, as, *i ba bule nafañua*, he went completely through the land, *le bule nagusu*, it (a canoe) completely rounded the point, *nafisan i soka bule nafañua*, the word shot (lit. leaped) through the whole land, from end to end, *noai i sera fule* (or *fulefule*) *nalia*, the water ran completely throughout the place. **Bule** is really a verb, in these instances, in apposition to the verb preceding it, as he went — completed (finished) the land, &c. [*My. bulah*, the whole, *To. fuli*, all.] *A. bala'a*, n. a. *bulū'*, to complete, go through to the end.
- ii. **Bule**, v. t., to strip off leaves, *ora nau i bule nakasu*, the yam vine strips off leaves from the tree, *mafulē*, to be stripped of leaves (a tree). [*My. bulus*, stripped of leaves.] *A. 'abala*, 1, 2,

to strip off leaves, *foliis nudavit arborem*.

Bûle, s., a shell, lit. gleaming, shining, glittering. See *bila*.

Bulibog, d. for *bilibog*, for *bulo bog*: *bulo*.

Bûli, s., a corpulent person;

Bulia, a., swollen; and

Bulifulia, a., swollen here and there (the body), a, a. ending; and *mabulu*, q.v. [*Sa. fula*, stout, *fulafula*, swelling, *fulafula*, *fufula*, to be swollen.]

H. 'afal, prop. to swell up, be tumid, **A. 'afila**, to have a tumour or hernia. See *telatela*.

Bulai, s., d. for *belaki*, and

Bulai, v. t., d. for *belaki*, to gird.

Bulo, d. *buil*, v. i., and s., dawn, break (of day): *iga uo bulo (bo) mai*, he (or it) will come early, lit. will be early and come: *bulo-bog*, dd. *buil-bog*, *bili-bog*, morning, lit. break of night (day-break); and so *bulo asa*, *bulo metamai*. [*My. pagi*, *pagi ari*, morning, early, by times, presently.] **H. boker**, morning, dawn, day-break, presently, **A. bukra-t**, id., *bakara*, to be early.

Bulo, v. i., d. for *bilo*;

Bulô-ni, v. t., to awaken; *bulo nameta na*, open his eyes;

Bulobulo i, v. t., awaken him. See *bilo*.

Bulo ki, v. t., to turn, to twist, also *bulosi*, *bulusi*, *bulisi*; *tafolo*, to be turned, twisted, *tafulus*, to be turned,

bologa, to turn itself (as a thing in sinking in water), *tafiloga*, id., *bulora*, or *flora*, twisted, confused (as a lot of things turned or twisted about). [*My. pulas*, **Ja. pulir**, to wring, twist, to turn aside (out of the way), to turn, turn round, **Sa. tafuli**, also, *fuli*, *fulisia*, turn round, *milo*, to twist, *mimilo*, *milomilo*, ps. *milosia*, *milosi*, to be twisted, to be perverse, *milomilosi*, **Fi. mulo-t'a**, to twist a single thread, **Ma. miro**, to spin, twist, **Mg. fuli**, *fulisina*, and *mamulisa*, id.] **H. palas** (Talmud *palek*), turn round, twist, spin, **A. falakat**, spindle.

Buloi, s., a mask, cover of the face. [*Sa. pulou*, a cover, disguise.] See *malô*.

Buloki, v. i., or a., to be sticky, d. *bubulu*. See *bulu-ti*.

Bulôra, v. i., or a., to be twisted. See *bulo ki*.

Bulu-si, or *bulosi*, or *bilosi*, v. t., to wash. See *balo-ni*.

Bulusi, *bulosi*, or *bulisi*, v. t., to turn. See *bulo ki*.

Bulu-ti, v. t., to plaster, over-spread with some sticky substance (as lime, oil, paint, pitch), to cover with a plaster or poultice, as a wound, *na-bulu*, s., plaster, &c., *bubulu*, *bulubulut*, *buloki* (and *mabulu*, q.v.), to be sticky, as plaster; d. *fili*, q.v., hair. [*Fi. bulu-ta*, to bury or cover with earth, to apply an ex-

ternal remedy, *ai bulu*, an external application or thing that covers or buries, *Sa. puluti*, to glue, to pitch, *pulu*, glue, gum, resin, *pulupulu*, to cover the body with a cloth, *pupulu*, to interpose, to mediate, *ps. pulutia*, *Fi. bulu-ta*, to repair an injury, lit. to bury it, *ai bulubulu*, a peace offering, or thing offered as a reparation of an injury.] *H. kapar*, *A.* "afara, to cover, cover over: *A.* "afara, to cover, cover over; to cover (white hairs, with some dye or tincture, *Ef. bulu-ti*); to pardon (sin), 2, to cover with dust, *H. kapar*, to cover, overspread with anything, as with pitch, to pitch, *Gen. vi. 14* (*H. koper*, pitch); to cover (i.e. pardon) sin, *Pi.* to make expiation for an offence; *A.* "afiru, hair, &c.

Bulu, *bulufulu*, and *fulu-fulu*: *bule l.*

Bulu, *v. i.*, to fall down (as soft fruit from a tree, &c.), *mala bulu*, faint, fall down (a man): *i bulu natano*.

Bulu-aki, *v. t.*, throw (as fire-wood on the fire, &c.), with a turning motion; and

Bulu-aki, *d.* for *bulo ki*, to turn, twist.

Bulum, or *buluma*, *d. bulim*, *v. i.*, to be changed, lit. turned: *luma*.

Buma, *v. i.*, *d.* for *fuga*, to flower or blossom, *nabuma na*, *s.*, its flower or blossom. [*MI. P. pug*, to blossom,

gugan, its flower or blossom, *Sa. fuga*, flowers, blossoms, *My. buga*, flowers, blossoms, *Mg. vuni*, flower, *mamuni*, to blossom.] *A. fukah*, flower.

Buna sum i, *v. t.*, to cork, plug, hence

Bunaso, or *funaso*, *s.*, *c. art.*, a cork or plug: see *bono-ti*, or *bunu-ti*, and *sume-li*.

Bunâş, *d.* for *binata*.

Bunofunoi, *d. binofinoi*, *v. r.*, to be confused, perplexed. See *binoinoi*: *noi*, *no i*, *nê*.

Bûma, *s.*, an insect that makes a shrill sound in the jungle in the evening, hence, *bûma i gai* (the *bûma* makes its sound) is often used for 'it is getting dark', 'it is evening'.

Bunu, *d.* for *fanau*, *q.v.*

Bunu-li, *v. t.*, *d.* for *balo-ni*, *bulu-ni*.

Bunu-si, *v. t.*, to see (a thing). See *s.v. bu*.

Bunu, *s.*, death, destruction, as, *ru sua bunu*;

Bunu e, *v. t.*, to make an end of, to kill or destroy (fish, men, &c.), to extinguish or quench (a fire, or lamp), *ru sua bunu*, they met destruction (having fallen into the sea), *mafunufunu*, and *mafunei*, *d. fanei*, to be ended, to be finished. [*My. bunoh*, to kill, *mambunoh*, *mamunoh*, to kill, *Mg. vunu*, killed, *mamunu*, to kill.] Hence

Bunufunu, redup. of preceding word. See *nu*, to be ended.

Bunu-ti, v. t., same as bono-ti;

Bunutia, s., hundred, d. bunti (cf. bon); and

Bunuta (and bunta), v. i., or a., to be silent, lit. to be shut (the mouth), ba funuta, be silent, exactly equivalent to the vulgar English 'shut up', hence, nafunuta, s., a silent person, one that says little (a term of praise). See bon.

Bur, d. for b̄ila, bula, to be big, large.

Būra, or fūra, v. i., or a., to be empty, to be devoid of, as, i bi an fūra, it is an empty shadow, a būra ki nalo, I am empty of the thing, devoid of it, A. fara'a, 1, 2, to empty. See b̄aro. Hence

Bura, s., rubbish; nabura naniu, the husk of the coconut, nabura na, the husk or worthless part of a thing: hence the stalk of a fruit (as a worthless thing thrown away as rubbish) is called in different dialects bura-tena, bura-ġitena, bara-tuna, biri-ġitena, and miri-ġitena, i.e. the bura of it.

Būra, d. b̄irī, v. i., or a., to be full, bakafura, to fill. [Mg. *fenu*, full, *mamenu*, to fill, My. *pānohi*, full, *māmānohi*, to fill.] H. mala', to fill, to be full, Pi. to fill; with another verb, to do anything *fully*, i.e. thoroughly, so Ef. bera-ti, d. bera-kati (bera-kati, d. by trans-

position for bera-ti ki), as lo b., look fully or thoroughly at it, i.e. watch it, rogo b., hear fully, i.e. obey, i uia b., it is good fully, i.e. thoroughly good, and it can also be said tea berakati na, i.e. tea anena berakati, a thing fully or thoroughly his; A. mala', S. mla', same as H. Hence

Burafura, furafura, s., the jungle, forest, vegetation: so called because it fills the land. A place covered with any kind of weeds, &c., is called nalia bura, a full place.

Bura-ġitena, and

Bura-tena, see bura, s.

Burasa. See marasa.

Burau, or burou, s., the sky: H. marom, above, heaven.

Bure i, fure i, or burē, burei ki, furei ki, v. t., to wash, rub, as, bure nauī, wash off the earth from a yam, furei ki natuo na, cleanse his feet, furei ki lu nasoga; bure biakik, wash, cleanse a child, bure nabau na ki naroro, rub his hair with oil, oil his hair. [Fi. *bore-a*, to scrape, or wash the dirt off a thing, to brighten.] H. maraḡ, (rub), polish, cleanse by washing or anointing (egg. maraḡ, &c.).

Bure i, or bura i, v. t., d., to leave, allow, forsake, abandon. A. bara', 3, to leave, abandon. [My. *bir*, to permit, allow.]

Burei, d. maraḡ ki, v., to spit out, to spit, to spit on.
E. waraka, to spit, mīrāk, spittle.

Bur i, buri, v. t., to pierce, stick, buri uāḡo, stick a pig: d. for biri. [Ma. *wero*, id.]
E. barara, to stick, stab.

Buria, v. i., or a., to be swollen (of the body), to have the dropsy. [Ma. *kopurua*, dropsical, My. *buru*, elephantiasis, *burut*, hernia.] The a in buria is the a. ending. A. nabara, to raise up, heap up, 8, to swell, nabrat, a swelling on the body.

Būria (bauria, bouria), v., to kindle or make a fire (in the oven), ru būria ua (uwa), and ru būria, they make a fire in the oven, or, simply, they make a fire, kindle up: this is done every evening about an hour before sunset. See bara (H. ba'ar).

Buroḡ, v. i., or a., offensive, mouldy, filthy (as food). [Ma. *puru*, mouldy, and *kopuru*, *kopurupuru*, id.] A. mara'a, to be contaminated.

Buru masila, v. i., to roar (of thunder), tīfai i buru masila, d. boro silais, the thunder roars, or thunders sounding: for masila and silais, see sila. [TaSa. *biri*, Mg. *varaḡa*, thunder, and to thunder, Ml. P. *omburumbur*, Ml. A. *amburumbur*, to roar (of thunder), Ml. P. *berver*, thunder.] A. barbara, to roar.

Būru, burufūru, v. i., or a., to be short: d. mīto, q.v.

Buruma ki, or bēruma (or bīruma) ki, v., to be in the relation of son-in-law to parent-in-law, or of parent-in-law to son-in-law, syn. monaki (monaki);

Burumā, or birumā, c. art. naburuma, s., one in that relation, son-in-law, mother-in-law, father-in-law: see mōna. One greatly reverences his buruma, and holds him so that he will not approach him. For the derivation of this word, see Index for the word mō.

Busa, v. i., or a., redup. busafusa, to be young, springing up (of plants and animals), hence to be inexperienced, foolish, to be spotted (the skin, as with cold, &c.). [My. *mud'a*, young, immature, not deep in colour (light), foolish.] A. wabis'a, to be spotted (with white and black spots, as the nails or skin), 4, to germinate, or put forth plants (the soil).

Būsa, s., or a., dumb, mute. A. yabisa, to be arid (see bēs), 4, to be silent, mute.

Busa, a., orphaned, meta busa, orphan. A. yabisa, to be arid, dry. An orphan is called meta busa, because deprived of its mother's milk. See bēs, bēsu.

Busi, v., i. q. ḡosi, q.v.

Busi, v. i., to blow, spout (as a whale). [Sa. *pusa*, to send

up a smoke (also applied to spray, dust, and heat), Tah. *puha*, to blow (as a whale), *puhepuhi*, to blow out of the mouth, blow, as with bellows, Ha. *puhi*, to blow or puff, breathe hard, blow a trumpet, &c., Mg. *fufuſa*, blowing the bellows, *mifufuſa*, to blow the bellows, My. *āmbus*, to blow, make a current of air, *āmbusan*, bellows, *āmbusi*, to blow, drive, a current of air.] A. *naſat'a*, i. q. *naſaḥ'a*, to blow with the mouth, blow out, puff, eject venom from the mouth (as a serpent), eject spittle (a man).

Busa, s., nabusa, a mist. See under preceding word.

Bus i, v. t., d., to lay down, leave, abandon;

Busfus ki, d., redup., d. for bure i, or bura i, q.v.

Busi, or fusi, v. t., d. for muri, q.v. [Mg. *fudi*, returned, sent back.]

Busa i, or fusa i, v. t., break or smash to pieces, smash (as a yam), mafusai, ps. [Mg. *puſiſa*, and *puſika*.] H. *puſ*, or *fuſ*, to break in pieces.

Buta ki, d. for milei, q.v.

Buta, d., in meta-buta, blind, lit. eye dark. [Fi. *matabuto*, faint, *buto*, darkness, My. *buta*, blind.]

Buta, or futa, v. i., to spring up or out, as water from a spring; to spring up or out, as smoke from a fire; to spring out, as a musket ball from a wound—i sī buta i,

he shot him, the bullet springing out from, or glancing off his body, wounding but not fatal;

Butafuta, d. futfut, redup., to spring up or out, as water from a spring;

Butu-raki, or buti-raki, d., v. i., to appear, come in sight.

[Ma. *puta*, v. i., pass through, in or out, come in sight, My. *tārbit*, to issue, come out, emanate, spring, arise, appear, escape.] A. *nabaſa*, to spring up or out, as water from a spring, 4, ps. form, to appear, go or come forth, come in sight.

Butāki, dd. mitāki, milāi, q.v.

But, d. for ʔota, unmarried.

But i, or buti, or futi, v. t., to pluck, as a fowl, pluck out or up, as weeds, mafuta, to be plucked. [Fi. *vuti-a*, to pluck feathers, hairs off animals, hence, to pull up grass or weeds, Sa. *futi*, to pluck feathers or hairs, *fufuti*, ps. *futia*, My. *bantun*, to pluck, pull out.] A. *namaſa*, 1, 2, to pluck out, as hairs.

Buti (for ba-uti), v., d. for bakauti, q.v. [Mg. *vita*, completed, finished, *mamita*, to finish.]

Bute (lua i), v. t., to praise. A. *madaſa*, to praise.

Buti na, ʔiti na, s., germ, knob or excrescence growing on a tree, a joint (from its bulging out). See ʔotu, and buto.

Butili, bitili, fitili, v. r., to

speak of each other, speak of one behind his back: tili.

Buto, v. i., to germinate, bud. A. nabata, germinate.

Hence

Buto na, s., bud, d. muto na.

Buto na, s., navel, then middle; malēbuto (lit. the place of the middle), the middle (of the body, a land, anything), d. but, hence d. tu-but, rainbow, lit. stand in the middle (of the sky). [TaSa. *buto*, navel, *taḡa nabute*, stomach, To. *buto*, Sa. *pute*, Tah. *pito*, navel, Tah. *pitopito*, a button, My. *pusat*, Mg. *fuiṭa*, the navel.] A. bugrat (or bujrat), the navel, a knob.

Butol, v. i., d. for bitelo, q.v.

Butua, v. t., d. for bitua, q.v., to place, lay down, give; tā bituatus, to speak (or pray) while giving (or laying down) an offering (to the natemate).

Hence

Butut, s., a place where offerings to the natemate are put: now used for 'altar'.

NOTE.—The verb butua or bitua is the reflective of tua, q.v.: bā butua ki, go backwards and forwards between two things, to halt between two opinions.

Buturaki. See under buta, supra.

E, article, for a, sometimes i: a, nē, na, in.

E, dem., this, that, as mal e (for mala uai), that time, then: e is a contraction for

uai: raḡ uai, this time, now. See i (d.), dem. This e, or i, is used also as a tense particle—see i.

E, or i, prep., in, on; t. prep.: na, nī, a, i. [Sa. i, in, at, with, to, from, for, of, on, on account of, concerning, Ma. i, of, &c., and t. prep., My. i, t. prep., Fi. e, or i, in, with or by (instrumental).] A. li, H. lē, T. nē, Gurague ya, or ia.

Ē, inter. ad., where? See sē.

Ei, ad., yes. [Mg. *ei*, Sa. *e*, id.] A. ey, or ei, yes.

Ei ā, or ei ia, ad., yes, that's it: preceding word, and dem.

Ei eri, ad., d. syn. ei ā: ei, and eri, dem.

Ei, ad., here, d. i, q.v.

Ēi (ē-i), ad., no, it is not. [Er. *ēyi*, Mg. *ai*, id.] Neg. ad. e, and i, dem. H. 'i, E. 'i, not.

Eba, v. See tali-eba, tali-ōfa.

Ebau, ad., at the head (of the island, i.e. the east), opp. to etu, at the foot (west); e, prep., and bau.

Ebāgo, ad., in the end (of the house), inside: e, prep., and bāgo.

Ebua, or **ebu**, ad., in the deep: e, prep., and bua ii. Also ebua, s., the abyss, Hades.

Ebut, d., in the middle; e, prep., and but, d. for buto, q.v.

Egura, s., the stick used for spreading (scrapping) out the

heated stones of the oven: e, art., and gura i.

Eis, ad., same as ais.

Eka na, s., a relative, family connection. See aka.

Ekatema, ad., on the outside of the house, outside: e, prep., and katema, q.v.

Eksakes, d. for kesakesa, q.v.

Eko, s. See neko.

Ekobu, ad., in the inside, in the house, inside: e, prep., and kobu.

Elà, d. for elau.

Elagi, ad., and s., above, heaven: e, prep., and lagi, q.v.

Elalo, or elalu, ad., in front, before: e, prep., and lalo, or lalu, see alo, or alu na.

Elau, ad., on the sea, by the sea: e, prep., and lau.

Ēlo, s., d. ālo, the sun: āli.

Elo, or èl', v. i., to be sweet, pleasant, agreeable, redup. lolo. [Ha. *olu*, to be pleasant, agreeable.] A. ḥalā', ḥalw', id.

Elol, ad., d., in the belly, inside: e, prep., and lol. [Ma. *roto*.] Ef. dd. rōāra, lōga. A. rawt'o, روض, garden, enclosure, lake, pool.

Emai (or emai), ad., in the distance, afar, far away; d. ufēa: e, prep., and mǎi. [Sa. *mao*, *mamao*, to be far off, distant, *mamao*, ad., far off, distant.] A. ma'ōka, to be far off, distant, ma'k', distance.

Emalebuto, ad., in the middle, inside: e, prep., and malebuto na.

Emate n, s., d. for namatigo na, the grave: matē.

Enea, or inia, d., personal pron., 3 sing., he, she, it, dd. nai, niḡā, kinini;

Enera, or inira, pl. of preceding word, they, dd. nāra, niḡar, kiniara. See Ch. V.

En', vulgar pronunciation sometimes heard for nunu, to wipe, rub off.

Enī, v., d. for anī, contracted en, an, to abide, be.

Enu, pers. pron., 1 sing., I, dd. anu, kinau, kinu, keino.

Ēre na, or èrī na, d., mother. See s.v. ani na, note.

Erai, dem., d., this: arai.

Eri, dem., this. See arai.

Erik, dem., this, here. See s. arai and ka.

Eru, dem., same as eri, d. nro, nra.

Ēru, s., c. art. niēru, arms, war: āru na.

Esān, ad., here, there, and

Esānien, id., and

Esās, id.: e, prep., and the demonstrative particles se, na, q.v. See ais (eis). [My. *sini*, *sika*, here, *sana*, *sanān*, *situ*, there, and with prep. *disini*, here, *disana*, *disitu*, there, Mg. *atu*, *etu*, *ati*, *eti*, here.]

Esega. See asaḡa.

Esike, s., a forked stick, that which sike-ti, grasps, seizes: sike-ti, e, art.

Esai, or esei, s., the open, open space, d. esai leba, a road, lit. big open space: sai.

Êso, or ēsa, d., ad., yes: ei (supra), and so or sa, dem.

Êsu, d., ad., outside, away, e, prep. and su. [Cf. Fl. *esau* (*e sau*), on the outside, *sausau*, outskirts, *sausau kei vuravura*, ends or outsides of the earth.]

H. *kēsu*, or *k̄su*, only pl. *kaswē*, *kiŋwoth*, ends or extremities (of the earth), A. *kaŋā*, n. a. *kaŋw*, *kaŋā*, to stand apart, be afar off.

Êsuma, ad., in the house, at home: e, prep., and *suma*.

Êt, v. i., or a., d., to be many, dd. *kōtē*, *kaŋota*, to be great, plentiful. H. *kabad*, *kabed*, id.

Êtaku, ad., at the back, behind. [Sa. i tua, id.] E, prep., and *taku na*.

Êtan, ad., on the ground, down: e, prep., and *tano*, the ground.

Êtu, ad., at the foot (of the island, i.e. the west, opp. to *ebau*): e, prep., and *tua na*, the foot.

Êūo (ēwo), ad., no, it is not: e, as in *ēi*, and *uo*, dem.

Êuta, ad., on shore, ashore, on land, opp. to *elau*: e, prep., and *uta*.

Fa (and *fē* or *fī*), inter. pron., in *safa*, *sefa*, what? also where? It is *ma* in *matuna*, q.v. A. *ma*, H. *mah*, what? See Ch. V. 4.

Fāa na, s., d. *mao na*, the thigh: see *mao*.

Fa, or *ba*, q.v., to go.

Fafa-si, v. t., redup. of *ba-si*, q.v., to tread upon (of many).

Fā, d. for *mau*, in *mal fā nin* = male *mau ua* = this very time, now.

Fafan, for *bafano*, to wash the hands.

Fafaŋa, redup. of *faŋa*, q.v.

Fāfatu, v. r., to trust, confide, *fafātu isa*, to trust or confide in him, or in it. See under *fatu*.

Fafine, s., d., a woman, and, a, female. See Ch. V. 17. c, for this word in the Oceanic dd., and in A.

Faŋan i, v. c., same as *baŋan i*, q.v. Hence

Faŋafaŋa, v., redup., and

Faŋafaŋa, s., a bait, and

Faŋa, s., that which is given to eat, food; a present, a bribe.

Fai (vai), c. art. *nifai*, dd. *noai* (*n'uai*, i.e. *n'wai*), *nai* (*n'ai*), s., water. [An. *imcai*, Er. *nu*, Ml. *nuc*, Ēpi *ue*, Sa., Fut. *vai*, Ma. *wai*, Bouru dd. *wai*, Ceram dd. *wai*, My. *ayer*, i.e. *ay* (*ai*), and *er*.] H. *ma*, unused in sing., pl. *maim*, construct, *mō*, water; Nm. *māi*, E. *mai*, water. For My. *er*, v. *Ef elo*, òr.

Fai, v. t., d., divide or cleave, as *lao fai*, plunge into, cleaving (with a spear): *bua*, to divide, cleave, and see also *maŋa-fai*.

Fai, s., a skate (fish). [Cf. My. *pari*, Tag. *pagi*, skate fish.] Der. unknown.

Fakal i, same as **bakal i** 1.
Hence

Fakal, a. (in active sense) **kano fakal**, a comforting person, comforter (in passive sense), **uaġo fakal**, domestic or tame animals, lit. pigs cared for, or taken care of.

Fakalo, or **fakal**, s., war. [My. *bārkalahi* (*kālāhi*), to fight, to quarrel, *kālāhi*, fight, quarrel.] (Mahri *ghorat*, war). H. *garah*, Hith., to make war (with any one).

Fakamatua, s., c. art., an ancient story: **matua**, tuai.

Fakamauri, i.q. **bakamauri**, q.v.

Fakarago, s., c. art., the rough prickly scab that covers a sore: **raġo**. **Faka-raġo**, d. **kafa-raġo**, for which it is transposed. For **kafa**, see **kafa i**, infra.

Fakarogo, i.q. **bakarogo**.

Fakaru, i.q. **bakaru**. See **bukaru**.

Fakaruku, s., the under part, as, na **fakaruku ki nakasu**, the under part of a tree (i.e. shade or shelter under its overhead foliage), **ki nauot**, (fig.) the shelter or protection of a chief: **rukua** (and the caus. prefix), q.v.

Fakasa, s., a festival: **bakasa**.

Fakataliġa, s., an ear pendant: caus. prefix, and **taliġa**, q.v.

Fakatokoi, or **fakatokei**, i.q. **bakatokoi**.

Fakau, or **fakaua**, s., d. **fikau**,

fikaua, a messenger, ambassador, agent sent to do something for a chief or community; and

Fakau, or **fakaua**, s., a message such as the agent sent by a chief or a community carries to deliver, i. offi **nafakaua**, he carries the message (of state). See **kau**, **ġau**, grasp, take hold of, carry, &c. [Sa. *fē'au*, to send for (v. r.), *fē'au*, a message, To. *fekau*, to bid, command, order; a message, order; My. and Ja. *pāġ-gawa*, a grandee, a noble: in Java it is the title of the five chief councillors of state, and the word is derived from *gawa*, to bear or carry, convey, bring, Ef. *kau*, to carry (as a club), Fi. *kau-ta*, to carry, Sa. 'au, to send, 'au mai, to bring, 'au'auna, a servant.]

Fāla, s. (see under **hala** II), a ship's yards.

Falafala, s., cross sticks fastened on a tree for a ladder to climb it: **hala** II.

Falea, s., a cave. [Tah. *fare-fare*, a., hollow, *fare*, a house, Ma. *whare*, Sa. *fule*.] See **hala** III.

Fām i, or **bām i**, v. t., to eat. [Tah. *amu*, to eat.] H. **pa'am**, A. **fa'ama**, to have the mouth full, to swallow down.

Fanau sa, v. t., d. **bunu**, to teach, to instruct: to preach. [Fi. *vunau-t'a*, to admonish, *harangue*, preach to.] H.

'anah, to harangue, proclaim, preach, admonish.

Fanauen, s., c. art., the teaching, i.e. either the act of teaching or the thing taught, law (as 'law' of Moses, recent use).

Fanei, v. i., d., to be extinguished, out (of a fire): see *bunu e*, *bunue*.

Fānu, s., d., darkness, shade, only in *kot-fānu*, evening, lit. time of shade, d. *rag mēlu*. See *mēlu*, and under *gota fanu*, *infra*.

Fanua, s., inhabited country, land, My. *bānua*, id. [*Malo vanua*, house, Santo d. *venua*, house, village.] H. *banah*, to build, as a house, ps. part. *banu'*, built, *binyaha*, building; A. *bana'*, S. *bua'*.

NOTE.—The Santo word has best preserved the primary meaning 'house', or 'building'; then a country, district, or land is called *bānua*, or *fanua*, because, like a house or village (or building), it is the dwelling place of men, or place of buildings.

Fāra ki nameta na, v. t., to fix the eyes, stare with open and motionless eyes. Nm. *fagar*, 2, fix (the eyes), stare.

Fara, s., c. art., a cocoanut (fruit) that begins to shoot. [Cf. Fi. *vara*, a cocoanut ready to shoot.] Bora II.

Fara, s., a chafed place on the skin, especially on the thigh (from being rubbed or chafed in walking): *baro-si*.

Fara, or fera, s., a row, or rank, or band;

Farafara, or ferafera, s., a row, a lot, a band (as of sores on a limb), lit. a number of rows;

Bifara ki, or bifera ki, v. c., to put or arrange in rows.

[My. *baris*, a line, row, rank, file, troops, *māmbaris*, v., and *baris kan*, v., and *bārbaris*, v., *barisan*, parade, place where troops are exercised.] H. *ma'arakah* (and *ma'arot'* for *ma'arakot'*), disposing, ranging in order, a row or pile, battle set in array, army, or band; from 'arak, to arrange in order, or in a row.

Fara-bule, s., c. art., a rank, row, or band, of adults or full-grown men: *fara*, rank, and *bule*, adult.

Fara-kāl, c. art., a row or band of men connected together by relationship, as of brothers: *fara*, and *kal*, see *bakal i*.

Farāti, s., c. art., sticks fastened above and upon the rafters of a house: a pr. name (the name of the chief of Sesake, the chief binding the people together as the *nafarāti* (lit. that which binds together) do a house). [My. *bāroti*, rafters, Fi. *vorati*, upper cross beams of a house.] From *bara-ti*, q.v. H. *ḥibar* (E. *aḥabara*, v. c.), to bind together, connect or

join together, H. mēḥabirot, couplings.

NOTE.—In d. rub (raf)=d. farati; and in d. rau (for raf) is rafter, which in another d. is tokai.

Fare, farefare. See bare, barefare, to move.

Farea, s., the public house of a village, d. fare, outside. [Mota varea, outside, Ml. P. vere, Ur. vari, outside, Mg. ivelani, outside (i-velani).] A. barriyy', outer, external (Ct. barri), Nm. barrāni, outer, exterior (and barra, out).

Farea, d. for bi reko, to be poor: reko; and bi, to be.

Farofaro, a., tea farofaro, a thing that rasps, &c.: barosi.

Fāsi, i.e. fa-si, v. t., tread upon, fasi koro, bind together the reeds of the koro-fence (which is done by treading upon them): basi.

Fasu (na meta na), s., d., eyebrows, tafasi, v. r., to make a sign with the eye. A. "amaza, to make a sign (with the eye, eyebrows), 6, make such signs to each other.

Fasu, fasua na, s., a part, portion; member (of the body).

[Sa. fūsi, a piece, a place, fasifasi, to split up in pieces, fūsi, to split, beat.] H. baṣa', cut in pieces, A. baṣ'a'a, cut, cleave, baṣ'at, part, a piece. (Cg. H. badad, to divide, bad, a part, pl. members of the body, A. badda, separate.

disjoin, budd', portion, part (of anything), badād', part. See s. v. H. badad.)

Fātā, s., a bench, shelf, stand, platform, dd. uēnr', uērē, uētē, kofeta. [Sa. futa, raised house for storing yams in, a shelf, a bier, Tah. fata, altar, scaffold, piece of wood to hang baskets of food on, &c., Mg. vaṭa (and vata), box, shelf for keeping rice, &c.] H. 'omed, platform, place, 'emdah, a lodging (place). See fatu.

Fatok, same as batok and matok: toko.

Fatu, same as batu and matu: tu.

Fatu, hence fafatu, v., to trust in, rely upon, confide in; fāta (see ante); ḡ'ofita, or kofeta, to be sticky, gluey, wet and sticky. [Sa. faafatu, fatu, to persevere indefatigably, fatu (-amoa), to have a swollen shoulder (from bearing burdens), Mg. feta, fetaka, petaka, sticky.] A. 'amada 1, 2, 3, to sustain, prop up, make firm or stable, with a column, to be wet and sticky, 8, to rely upon, trust or confide in (fāfātu); also, 1, to have the hump or the back contused with carrying (a camel), H. 'amad, to stand (be firmly set), confide in, endure, persist, persevere, (cf. Sa.), A. 'imād, higher structures, column, stake, 'amōd', prop, column, stones put in the ground for sup-

ports for the foundation, column, prop of a family, chief, lord, the back, 'amīd', column and chief or prince (of a people), H. 'amūd, column, pillar, platform, scaffold. See fāta (ante).

Fatu, s., stone. [Mg. *valu*, Ml. d. var, My. *batu*, Sa. *futu*, id.] H. eben, E. ēbān, stone.

Fatu, s., c. art. nafatu, the ridge of a house, ridge-pole: see bātu. [TaSa. *papatu*, id., Malo *uobatu*, id., Ml. U. *uobut*.] See batu, supra.

Fatuna, s., and ad., d. for matuna, q.v.

Fau, same as bau, q.v., a, new.

Faulu, s., barter, i.q. baulu, q.v.

Faum, d. fau, new; na faumuen.

Faus i, same as baus i, ask, question; hence

Faus, pr. n. (Questioner), a spirit, officer of Saritau at the gates of Hades.

Fe, and **fefe**, same as be, befe; nafeāna, nafefeana, s., the act of reading, or counting.

Fé, conj., if, should, for bē.

Fe, d., conj., then, but. A. fa, id.

Fēa, same as bē, or bēa, to precede, first.

Fefe, same as befe.

Fēi, or **fē**, d., inter. pron., who? [Sa. *o ai*, Tah. *o vai*, id.] See Ch. V. 4. (2).

Feifei ki, same as beifei ki; nafeifeien, s., the act of in-

dicating or showing, or the thing by which something is made manifest; a sign, token. See bei ki.

Feko, s., a cockroach, and similar insects.

Felak, s., c. art., d., a tribe, or family clan, dd. syn. meta-rau, kainaga: bala III.

Felaki, s., c. art., girdle to which the nafon, or loin cloth, was attached: it is about six inches wide: belaki.

Fera, c. art., a row. See fara.

Fera-bule, fera-kāl. See farabule, fara-kāl.

Ferafera, rows. See farafara.

Fera, c. art., s., an omen, also fefera; the natamole tabu, having poured out some namaluk (kava) to the natemate, drinks off his own cup, and then looking into it sees some blood, or a human hair, or some other thing, which is called fera, an omen, or indication, good or bad, as the case may be: or he perceives the omen, good or bad, by 'lo namo', which is another species of divination.

Fefera ki, or **fera ki**, and **bifera ki**, v., to show by a fera, as the natemate are supposed to do (see under the preceding word); to give an omen. [Mg. *fambara*, an omen, presage, My. *fa*, omen (A.).] A. fa'p, omen.

Fera, v. i., fera ki, v. t., fera-

- fera, v. i., ferafera ki, v. t. : see bera.
- Feroa, c. art., s., a crumb, food, H. biryah, food.
- Fet, s., a bird's nest, made like a platform of woven twigs. [Sa. *fataniga*, a nest.] See *fata*.
- Feta, c. art., s., a tribe: beta.
- Fete, or fite, c. art. nafete, inter. pron., what? Nm. *mafe*, what?
- Fetta, s., soapstone, a soft stone that can easily be cut: fatu, stone, and ta, to cut.
- Fi, v., to be: bi.
- Fiäre ki, v., to go into the presence of some one, to be unabashed (opposite of *maliäre*, or *malière*). See *rairai*.
- Fiatu, v. r., to smite each other, to fight, war: atu.
- Fiäre, v. r., d., to speak, converse. A. *hāra*, 6, to converse, talk together.
- Fifi, s., anything binding round, as a fillet or turban, &c., then a thing going round, as a ship round a cape or island, then hostile talk (with which one's adversary as it were binds him round);
- Fifi ki, v. t., to go round, as a yam vine round a stake, a ship round an island: *fifi*, is for *fifisi*, redup. of *fisi*, q.v.
- Fifis i, v. t., to bind round: redup. of *fisi*.
- Fikit, or fikāt, v. r., to be savage, given to biting, lit. to bite each other: kat i. [Fi. *veikata*, id.]
- Fikoba, v. r., lit. to chase, or pursue, each other: koba-si.
- Fili, s., d., hair, feathers, &c. [Po. *fulu*, *hulu*, *huru*, Mg. *vulu*, My. *bulu*, id.] See s.v. *bulu*.
- Fili, or filā, c. art., same as *bila*, lightning: *bila*. [Sa. *uila*, My. *kilat*, Mg. *helaṭa*, id.]
- Filifili, s., a gleaming or flashing shell worn as an ornament: *bila*.
- Filora, same as *bulora*, and, redup.,
- Filifilora. See *bulo ki*.
- Fimeri, v. r., to be doing something to each other, usually in a hostile sense, to be fighting: *meri*.
- Fimuri, v. r., to be returning each other, dismissing with presents, repaying: *muri*.
- Finaga, c. art., s., food: kan i. [For other Oceanic forms of this word, see the lists of Codrington and Ray. Mg. *hinana*, id.]
- Firā-ni, v. t., supplicate, or pray, him, and without object, *firā*, to supplicate, pray, also *bifirā*, *bifirā-ni*. [Tah. *pure*, to pray, *pupure*, to pray frequently.] H. *falal*, Hithp., to supplicate, pray.
- Firaka, v. i., to delay. A. 'araka, (5), to delay.
- Fisa, v., *fisan*, c. art., s., to speak, word: *bisa*.
- Fis i, or *fisi*, v. t., to bind round, to bind about, as a fillet, turban, or vine round the head, a string round a

parcel, a bandage round a wounded limb; *fisi* nama-nuk, to bind up a wound; a yam vine binds round a stake (twines round it), and *fisi* namē, to twist a rope (bind round the one strand on the other—this is usually *bulo ki*); a whip or rod binds round the body to which it is applied, hence *tale fisi*, to flog (see *tale*, to go round), lit. to go round binding about, d. *mafi*, to whip, flog: often the final *s* is elided, hence *fi-gote-fi*, to flog him to pieces (for *fisi-gote-fi*), lit. to flog—break him, and see *fifi* (supra), and *taffi*; the word of an adversary is said to *fisi* the object of his anger, that is, bind him round; *fisi* uāgo, bind round a pig (in order to its being carried slung to a pole, so that it may not be hurt). [Sa. *fisi*, to entwine as a vine, To. *fi*, to twist, and *fihī*, entwine, twist, Ma. *whi-whi*, be entangled, *whakauchi-whi*, wind round, fasten, My. *pusig*, to turn round, twist.] H. *habas'*, to bind, bind on, bind about, as a head band, turban, tiara, 'the seaweed is bound about (*fisi* na bau gu) my head.' Jon. ii. 6; to bind up a wound, to bind fast, shut up; cf. (A. 'afas), *hosi*, q.v.

Fisi, a. used as s., i *bi fisi* (a boy that is circumcised, *ru tefe a i bi fisi*, they circumcise him, he is *fisi*). A.

'afsa'u, e praeputio apparentem habens glandem *puer*, fasa'a, a glande *praeputium* reduxit *puer*.

Firi na, c. art., s., d. *firi* na, q.v.

Firi, or *firi* i, v. t., same as *biri* i, q.v., to make void, bring to nought; hence

Firi, in *tale-firi*, round-bringing to nought, i. e. all round.

Firigi, same as *biri-gi*, to carry.

Fisau na, s., d., as *na* *fisau* *nau* = *ora nau*, the sprout, shoot, or vine of a yam: *bisau*.

Fisiko na, s., flesh. H. *basar*, Ch. *bisara*, or *bisāra*, flesh. [TaSa. *veseko*, id.]

Fiso, c. art., s., an annual reed-like plant whose top is used for food. [Sa. *fiso*, a species of reed.] Der. unknown.

Fisuaki, same as *bisuaki*.

Fisueri, same as *bisueri*.

Fisuraki, c. art., s., talk, speech: *bisuraki*.


Fisurakien, c. art., s., the act of talking: *bisuraki*, q.v.

Fisurua, c. art., s., a lie, or lies; and

Fisuruen, c. art., s., lying: *bisuru*, q.v.

Fiti na, c. art., s., d. *firi* na, the rib, or ribs, side. [Er. *mpiri*, Santo d. *porera* na, Ma. *rara*, Mafoor *raar*, rib.] H. *gola'*, Ch. 'ala', rib, side, A. *g'il*, rib.

Fitaua, c. art., s., d. syn. with *fakaua* or *fikaua*: *tau*.

- Fit**, v. i., d., to run. A. fadda, to run.
- Fite**, interr. See nafete.
- Fitèriki**, or biteriki, s., an old woman, matron, lady, as mārīki, an old man, senior, sir: mārīki is mā', man, and rīki, old, and fitèriki is fite, woman, and rīki, old: for fite, see under fafine and matu; and for rīki, old, what follows. [Ma. ariki, first-born male or female in a family of note, hence chief, priest, leader.] E. lēhēka, to advance in age; be the first-born, or eldest, in a family; be senior; alhaka, to grow old, lihik, advanced in age, aged; contracted lik, chief.
- Fitefa**, same as bitefa.
- Fitili**, same as butili.
- Fitia**, same as bitia, q.v.
- Fito na**, s., d., syn. bile-meta na, q.v.: buto, v. i., and buto, s., bud.
- Fo**, d. for bo, q.v., particle used in the formation of the future tense.
- Fōga**, s., d. nāfo, whetstone, grinding stone, and (because used as whetstone) pumice stone. [To. fuaga (Ma. hoaga, Sa. foaga), a grindstone, a whetstone, fuafuaga, pumice stone.] See nāfo.
- Fōna**, c. art., s., d. syn. tofe, the native cloth, or clothing, made from the bark of a tree. [E. Mai funa, id.] See bo-no-ti.
- Fōnu**, s., the turtle or tortoise. [Fi. vonu, My. pānu, Mg. fani, Ha. honu, Sa. volu, To. fonu.] A. 'āwinat, 'ayinat, the tortoise or turtle.
- Fu**, v. i., d. for mu, to hum, buzz, laḡo fu, humming or buzzing fly (blow fly): mu.
- Fua na**, or bua na, s., nafua n rarua, the bottom (outside) of a canoe or ship, lit. the back, syn. na matu n rarua: bua na, bui na.
- Fuaḡoro**, s. See muaḡoro.
- Fuata**, v. i., or a., to have raised stripes on the skin (as from blows with a rod, or as are formed by the veins on the arm). See bua III, and bua-ti: the radical notion is swelling out.
- Fua-ti**, i.q. bua-ti.
- Fuḡa**, d. buma, q.v.
- Fuḡaga**, v. i., to well up, spring, bubble up, welling over or spreading asunder (as a spring): fua, or bua III, and ḡaga, for which see maḡa.
- Fuḡafuḡa**, v. i., or a., i. q. buḡafuḡa, q.v. [Sa. faḡu-faḡu.]
- Fuḡafuḡa na**, s., as, fuḡafuḡa nabiau, the whitened or breaking crest of a wave, lit. its blossom: fuḡa.
- Fule**, and fulefule, or bulefule. See bule I.
- Fulu**, and fulufulu: i. q. preceding word.
- Fuluara**, v. i., or a., to be bad, a rascal, ill-looking, horrid, malignant. A. 'afar, , &c., malignant, horrid, &c.

Fulus, v., to turn: bulusi.

Fumafuma na, s., d. for fūga-fūga na, q.v.

Funaso, c. art., s., stopper: bunaso.

Fura, same as bura, to be full.

Furei, s. See futei.

Furei ki, v. t. See burei: rub, cleanse; furei ki natua na, cleanse his feet, as by rubbing or scraping them on a scraper, &c.

Furei a, same as burei, or bura i, to leave.

Furiāna, c. art., s., the being swollen, or having the dropsy: buria.

Fusi, same as bus i, d. mur i, q.v.

Fusa i, same as busa i.

Fusfus ki, same as busfus ki.

Fut, c. art., s., d. for ʔosa-ʔosa.

Futei, dd. furei, fuʔei, mitoi or mitei, s., the white ant. See rei, tei. [Sa. loi, Tah. ro, ant, gen. name.]

Fufufu, d. for butafuta.

Futum, v. i., dd. bisau, busuf, busofu, bisobu, to sprout forth, spring up, grow. [Fila, Meli, Aniwa, Fut. *somo*, id., Mg. *miʔemuka*, to germinate.] H. ʔamaʔ, Kal and Piel, to sprout forth, to grow (as plants, trees, the hair), and fig. used of the first beginnings of things which occur in the world, as Isa. xliii. 19, 'Behold I make a new thing; now it shall *spring forth*,' Hi. make to sprout forth or grow,

and fig. make something spring up or exist, H. ʔamaʔ, offspring, Ef. atuma, id.

Ğ (pronounced ng).

Ğā, d., pers. pron., 3 sing., he, she, it (nom. suf. n, or na). [Ma. *ğā*, pl. art., Sa. *na*, he, she, this, that, these, those, Ha. *na*, pl. art., and sign of pl. number; Mg. *izi*, My. *iina* (*inya*), he, she, it, they.] See Ch. V. 2.

Ğa, conj., usually ǵo, q.v., and: ka, in kai, conj.

Ğa, final conj., that, ut, d. ka, or k', q.v.

Ğa, dem., this, here, there, always (in this form) suffixed as in nağ, nağa, q.v., alağa (alia ğa), this place, or place here, i.e. here (d. li ke, see ke); but alağa may be a contraction for alia nağa: ka, dem.

Ğaʔer, a, and s., grey-haired, aged, a grey-haired, i.e. aged person: kaʔer.

Ğāfa, s., a fathom (six feet).

[Sa. *ğafa*, a fathom.] A. kāmāt (Nm. kama), a fathom (six feet).

Ğafkafi, s., a small basket; and

Ğafkafi, v., to feel for or take hold of a thing in a basket with the fingers. A. kofat, a basket, kaffa, to take stealthily between the fingers.

Ğaga, v. i., to well out, or bubble up, as water from a spring, in fuğaga. See mağa.

Ġai, or ġei, redup. ġaiġai, v. i., to cry, sing, &c.: kai, or kei.

Ġai (ġa, final conj., and i, tense particle of the fut.). See i, dem.

Ġaiġai, v. i., to pant, be out of breath. [Sa. *ġa'eġa'e*, to be out of breath, Ha. *nae, naenae*, to be out of breath, to pant.] S. *kaġ*, to pant.

Ġai-tagoto, v. i., to scream (as in pain): ġai, and tagoto, for which see koto, to break.

Ġakalau i (ġkalau i), redup. of ġalau i.

Ġakarafi (ġkarafi). See karafi.

Ġakasi (ġkasi). See kasi.

Ġakat (ġkatak). See kati.

Ġakau sa, v. t., to grasp (as an oar, in pulling, or a branch of a tree): usually pronounced ġkau. See ġau, kau.

Ġakua, inter. ad., redup. of kua, or ġua, q.v.

Ġala, v. i., or a., small: kala.

Ġalakala, v. i., to laugh. [My. *ġalak*, to laugh loud continuously.] A. *kar̄kara*, to laugh loud and long, *karkara*, to laugh, cf. *kalla*, 7, to laugh.

Ġalau i, v. t., d. ġalau sa, to cross over, d. (transposed) *lakau i*, q.v. E. *halafa*, to cross over, *ahlafa*, make to cross over.

Ġale-baġa, s., d., bowstring: kale-baġa.

Ġal i (al i, kal i), v. t., to stir round (as water or any liquid). [Ma. *ġaru*, a wave, *ġarue*, shake, move to and fro, Ha.

ale, well up, *aleale*, make into waves, stir up, as water, *ale*, a wave, Sa. *ġalu*, a wave, *ġaġalu*, to be rippled, *ġalu*, to be rough, break heavily on the reef, &c., My. *alun*, Mg. *aluna*, a wave.] H. *galal*, to roll, hence *gal*, fountain, well, pl. waves, S. *galo'*, a wave.

Ġalu, c. art., s., husks, peel, &c. (for pig's food), better part of a thing; pudenda; d. the inner bark of trees: see *kalu-ti*. Cf. Ch. *gilla'*, S. *gelo'*, A. *gillu*, gullu, chaff, &c., a covering, better part of a thing.

Ġalu-ti, v. t., *ġaluti nāsu*, to put the bowstring on a bow, *naḫela ġalu*, covering board on end of a canoe; and

Ġalu, c. art., s., bowstring. See *kalu-ti*.

Ġaluġalua, v. i., or a., d. *sa-ġaluġalu*, to be aged, experienced (of persons), to be mature, also to be worn out as with age (of anything), as if to be full of agedness, and mere husk or skin: it has the a. ending a; *naġalu matua*, an aged, full-grown, or full-bearded person, or one not immature. A. *galla*, 2, to become aged and expert or experienced.

Ġan i, *ġanikani*, v. t., to eat: kan i.

Ġara, v. i., to be dry: kara.

Ġaraġara, v. i., to be strong, vehement, and *ġarakarai*: kara, *karakarai*.

Ġarā sa, v., to meet (any per-

son or thing), to come upon, hit, as, ru ba gāra nata, they went, met a person, i ba gārā sa, it (as a calamity) came upon him, i sī gārā sa, he shot (hit) it or him, i bisa gārā sa, he spoke, met (or hit) it, i.e. he spoke to the point. H. karah, and kara', to meet.

Ġara ki, v. See kara ki.

Ġara, d., pers. pron., 3 pl., they: ġa, and 'ra.' [Ma. ġārā, they, them.] See Ch. V. 2.

Ġar i, v., and, redup.,

Ġarikari. See kar i.

Ġaro i, v. t. See kar i.

Ġaru-ti, and redup.,

Ġarukaru. See karu-ti.

Ġarei ki. See karei ki.

Ġaraf i, v. t. See karaf i.

Ġari, a., d. for kasi.

Ġasa, inter. ad. See kasa.

Ġas i, v. See kas i.

Ġasua, and ġasukasua, a. See kasua.

Ġāt. See ġaut.

Ġat i, v. See kati.

Ġat, v. See kat.

Ġatikati. See kati.

Ġati, d. for kasi.

Ġato na, d. karo na.

Ġau, v. t., to grasp: kau.

Ġauna, a., barbed (of a spear): kau, v. t., tagau. It has the a. ending a.

Ġaut, d. ġāt, in bati-ġaut, a plant with hook-like thorns, lit. grasping teeth: kau, v. t., tagau.

Ġel i, v. t., to clasp (in order to lift or carry), carry away; Ġele-ti, v. t., id.; and

Ġelakela, v., used of many carrying away. See kele-ti, and kalu-ti.

Ġel i, for ġal i.

Ġema, d., verb suf., 1 pl., excl.: ġami, nami.

Ġemi, d. ġami, nami, nom. suf. 1 pl., excl.

Ġera-fl, for kara-fl.

Ġere na, s., in mele-ġere na, and na ġaraġara na, the part of the tail of a fish which when it is feeding near shore appears above water like a shark's fin. [Ml. P. kare, tail; My. ekor, ikur, tail.] H. 'ahōr, A. 'oh'or', hinder part, rear, end; Nm. ēkir, end.

Ġesa, ġesakesa, for kesa, kesakesa.

Ġi, prep., and ki, q.v., to, belonging to, of.

Ġī, s., porpoise: perhaps so called because of the squeaking noise it makes on rising out of the water. See next word.

Ġi, ġkī, ġiki, v. i., creak, squeak, ping, moan. [Fi. ġi, to squeak, Sa. 'īi, squeak.] A. naḵḵa, naḵiḵ', creak, &c.

Ġie na, or ġia na, s., name, dd. kiha na, and ġisa na, q.v.

Ġiè sa, or ġie ki, v. (see preceding word), to have or acquire a name for or in connection with something.

Ġiki. See kiki, small.

Ġil i, or kil i, or kili, v. t., to dig. [Sa. 'eli, My. gali, Mg. hadi, to dig.] A. kara', n. a. karw', to dig.

NOTE.—Kili natano, dig the

ground, *kili ki nakasu natanu*, dig a stick into the ground.

Ġkiliki (i. e. *ġikili ki*), redup., intensive, as *ba ġkiliki natanu*, dig thy feet (into the ground), i. e. stand firm, or simply, *ba ġkiliki*.

Ġkita, i. e. *ġikita*, v. redup. See *ġita*, *kita*.

Ġinit i, v., *ġini ġote-fi*. See *kinit i*.

Ġirigiri, v. i., or a., to be bright, brilliant, shining, polished. [To. *ġiġila*, bright, brilliant, polished, My. *ġilaġ*, and *ġilau*, to shine, glitter, be bright, brilliant, dazzle.] A. *gala'*, to be clear, shining, &c., *galiyy'*, bright, shining, polished.

NOTE.—The A. word also denotes to be or appear uncovered: Ef. d. *karo*, to be unclothed, have the clothes removed, naked.

Ġis, or *ġisa*, ad., together, lit. as one, with numerals, as, *rua ruā ġis*, two, two together, in twos, and so with all the numerals. H. *k'eħad*, as one, i. e. together, Ch. *ka-ħada*. See *ki*, as, and *sa*, s, one.

Ġisa. See *kisa*, or *kesa*.

Ġisa na, s., c. art., name, dd. *ġia na*, *kiha na* (for *kisa na*). [TaSa. *kiša*, Ml. U. *se*, Malo *isa*, Epi (Ba.) *sia*, (Bi.) *kia*, Ta. dd. *riġe* (*nariġe*), *na'ġe* (*'ġe*), An. *ŋ'a*, Fi. *yaŋ'a*, Am. *sa*, Paama *isa*, Ta. d. *hġe*

(*nahġe*).] A. 'ism' and sim', H. s'em, name.

NOTE.—The Ef. *ġisa* (*kiha*, *ġia*) has *k'* (or *ġ'*) prefixed, as Epi *kia*, and TaSa. *kiša*, for which see Ch. II. 11. c., not in Epi *sia*, Ml. *se*, Am. *sa*, Malo and Paama *isa*: in all these the final *m* of the original is elided, as it is in *tā* (q.v.), blood, and *nu* (for num); this final *m* appears as *ġ* in Ta.

Ġis i, v. t., to feel, touch, and **Ġiskis**, redup. See *kis i*.

Ġita i, v. t. See *kita i*.

Ġite ŋoa i, for *ġita ŋoa i*. See *kite ŋoa i*.

Ġo, conj., connecting substantives and sentences, and. [Ml. P. *ja*, *ka*, Ml. U. *ko*, Fi. *ka*, and.] Amh. *ka*, and (with numerals).

Ġoba (*ġote-fi*), v. t., to cut, as a *nakoau*, with a knife. [Mg. *kapa*, cut, *mikapa*, v. t., to cut.] H. *gub*, A. *gāba*, to cut.

Ġoba-si, v. t. See *koba-si*.

Ġobera, or *ġobāra*, s., or *ko-bara*, side, as, *kobara kerua*, the other side. H. 'eber, Ch. 'abar, id.

Ġofu sa, v. t. See *kofu sa*.

Ġofkofua, a. See *kofkofua*.

Ġkofita (for *ġokofita*), a., sticky, gluey. [Mg. *feta*, *feta-ka*, clay adhering, wet, sticking to.] A. 'amada, 2, 5, to be wet so as to stick (earth or clay).

Ġogo, v. i., to wade, to wade half swimming;

Ġoġo, s., an aquatic bird. [An. *agaġ*, to swim, Sa. 'a'au, to swim, Fila *kaukau*, to bathe, Ma. *kau*, swim, wade, Ha. *au*, *auau*, swim, bathe, hasten, cf. Ja. *kumbah*, to wash.] A. *hamma*, 1, hasten, 4, bathe, or wash oneself in cold water, 10, bathe in hot water; and, general term, wash the body. Ġoi, or ġo i, v. t., or ko i, as, ġoi naniu, to rub, scrape, or grind out by rubbing or scraping the kernel of the coconut, suru-ġo i (cover-drain out) to cover with one's mouth the aperture of a drinking vessel and drain out the contents, koi, a mark or boundary, also kolka nafanua; redup.,

Ġoko i, v. t., to scrape (nafona); to mark, paint, or smear (nafona, i.e. native cloth), koko, the paint used for this, ġokoi (or ġokai, or ġokei) nafona. [Sa. 'o'ai, to mark or paint native cloth.] H. *hakah*, i.q. *hakak*, cut into, *hack*, engrave, carve, draw, paint, delineate, *hok*, a defined limit, a bound, A. *hakka*, 3, grind by rubbing, 1, *hack*, cut, pierce, 7, drain out (as milk), *hakka*, scrape, rub; hence also

Ġko, or ġoko, v., to cut into, cut, *hack*, always followed by another verb, as, ġko *pora* i, ġko *ġote-fi* (used of cutting up the *nakoau*, or native pudding), na *koko*n, s., the cutting up.

Ġokolau, see ġakalau (ġkalau i).

Ġôlê, s., a cripple, one lame. A. *gayala*, to be lame.

Ġkola (ġokola). See *kola*, *kokola*, to be dry.

Ġkola. See *kola*, shout.

Ġkolau. See *kolau*.

Ġoll na, c. art., s., bird's beak, lips, mouth. [Sa. *ġutu*, mouth (of animals, wells, bottles), Ma. *ġutu*, lip, rim, *whaka-ġutugutu*, grumble at, scold, Fi. *ġusu*, mouth, Fut. *raġutu*, beak.] A. *nakara*, to peck with its beak (a bird); to scold, *nakrât*, foramen (*ġulae*), *manġar*, bird's beak.

Ġoloġa, v. i., to be filthy, dirty. *Karafa*, 3, to be defiled, 4, to be infected, contaminated, Nm., 4, to disgust.

Ġkolôfa. See *kolôfa*.

Ġolu-ti, v. t. See *kalu-ti*.

Ġon, v. i., to be firm, fast: *kon*.

Ġkon (*kokon*), redup. of preceding.

Ġkon (*gokon*), v. i., to be bitter: *kon*, *kokon*.

Ġonai, v. t. See *konai*.

Ġor i, or kor i, v. t., to enclose or surround with a fence (*nakoro*); then to enclose as with a fence a sick person (shutting out and prohibiting evil spirits or evil influences from him)—this is done by the 'Sacred Man' (*natamole tabu*)—hence *ġorokoro*, to divine, and *nekoro*, divination, or incantation, with its accompanying rites; redup.,

gorokor i (native Christian prayer, Atua O, ba gorokoro gami auga toko loḡa namoliēn anaḡo—'O God, enclose us that we may abide in the loḡa (enclosure) of Thy salvation'); gorō sa, to conceal it (as a crime with which one is charged); gor i, to prohibit, as, tuba gor i, prohibit, impede, obstruct, bisa gor i, speak, impede, or obstruct him; tu gor i, stand, obstruct; ḡkoro (ḡokoro), v., and nakokoro, s., a prohibition, also an obstruction or thing put to close up or obstruct the entrance to a house, a door. This verb is much used after other verbs as bā gor i, to go obstructing, i.e. to meet, d. bākor, to meet, or rather to come or go before, i.e. appear before (any one), then to arise, come into sight (as a man, ship, &c.), and take place (as an event); meri gor i, bati gor i, like gor i, simply mean to enclose or surround with a fence, sera gor i, to enclose or encircle (the head) with a fillet, hence seragoro-bau, a hat; gore na, a brother's sister, or sister's brother, brother and sister being children of the same mother, or of the same nakainaḡa. A. ḡagara, impede, prohibit, interdict, 2, to have a halo surrounding it (the moon), (see koro), 4, to conceal; ḡigr, ḡogr, a fence, a wall, what is prohibited,

genitals of a man or a woman, kindredship, relationship, ḡa-gir, a fence; H. hagar, to gird, ḡagōr, a girdle, clad. Nm., 2, to fence round, confine, forbid; E. hagar, town, village (Fi. koro, id.).

ḡore na, s., brother's sister, sister's brother. See under preceding word.

Goro, v. i., or koro, to snore.

[Ma. *ḡōḡoro* (redup.), My. *ḡorok*, Mg. *eruḡa*, id.] H. naḡar, A. (ḡ'arra, ḡ'arḡ'ara) naḡ'ara, S. nḡar, snort, breathe hard through the nose, E. nēḡēra, snore;

ḡore na, c. art., s., the nostrils, nose, dd. usu, ḡusu. [Fi. *ut'u*, Sa. *isu*, Ma. *ihu*, My. *iduḡ*, Ja. *iruḡ*, Mg. *uruna*, nose.] H. nḡiraim, du., the nostrils, S. nḡi-ro', the nose, A. noḡ'rat, aperture of the nose.

ḡorot i, v. t., to cut round, as to cut round a stick in order to break it; hence

ḡoro ḡote-fi, v. t., cut round, break it (as a stick). Nm. ḡ'arat, to shave off in turning, H. ḡarat (q.v.), S. ḡrat, cut in, engrave. See karati.

ḡota, redup. ḡōḡota, v. i., or a., black, dirty, bukota, dirty (as water with dust or earth in it). [Gilolo *kokotu*, *kikudu*, black.] ḡḡ, A. ḡadara, n. a. ḡadru, kadara, n. a. ka-dra-t, id.

ḡota fānu, s., or ad., evening, d. kot' fān, d. syn. rāḡ mēlu, lit. time of dusk, or sunset:

gota, or kot', a time (see kota). A. wakata, 1, 2, to fix a time, wakt', a time, a point or part of time: fānu. [Santo punu, to set (the sun), puni, dusk.] H. pun (perhaps i.q. A. 'afana = 'afala, cf. H. 'apal, see melu), to set (as the sun), to be darkened.

Ġot, v., cut. See koto-fl.

Ġote-fl, v. t. See koto-fl.

Ġotokoto, v. i., to begin (break or cut, as it were, into the doing of something, 'break ground' in the matter), as i Ġotokoto bat i, he began—did it: koto-fl.

Ġū, d. mu, nom. suf., your, 2 pl. (ku, verb. pron., 2 pl.): separate pron., 2 pl., kumu.

Ġū, dd. mu, kama, verb. suf., you. See preceding word, and fol.

Ġu, d. k (for ku), nom. suf., 1 sing., my, as, narugu, my hand. See Ch. V. 2.

Ġua, inter. ad., why? lit. that what? It is used with the verbal prons., as, i kua, it is for what? Indefinitely i kua, it that so (assent): kua and ġua are equally used. 𐤀𐤓𐤕, that what? why? See Ch. V. 5.

Ġua, v. i. See kua, Sa. ġu, to growl.

Ġuku, v. i., to stoop, be incurved, maġuku, to be incurved, ġuku rumu ki mōna, to shrink or incurve the bosom to her son-in-law (of

a mother-in-law bowing and covering her bosom and face so as not to be seen by her son-in-law), d. kuku ruma. [Mg. huhuka, bow down, cover.] E. ġuħka, to be incurved, bent, specially from old age, hence ġuħuk', one aged, bent, and shrunk together.

Ġuku-taki, v. t., to make ġuku. See ġuku.

Ġulu-ti, v. t. See kalu-ti.

Ġulu, v. i. See kulu.

Ġum i, v. t., or kum i, to absorb in the mouth (as a lolly). H. gama', to absorb, to drink up, to swallow, i.q. Ch.

Ġum i, v. t., dd. um i, ġu i (ġw i), m i (mw i), to seize, grasp, catch, hold, with or in the hand. [Sa. 'u'u, to take hold of, to grasp, ps. umia, Fi. qumi-a, ququ, id., My. ġan-gam, Ja. ġāgām, to clutch, to clench, the fist, the clenched hand, To. kuku, hold in the hand, or mouth, bite, ravenous, Ma. kuku, grate, Mangarwan kuku, wipe.] A. kamkama, to collect, to seize or catch with the hand, to take, kamma, to sweep, voravit.

Ġunut i, v. t. See kinit i.

Ġura i, v. t., to scrape off, ġura ua, to scrape or rake off the heated stones from an oven, maġir i, v. t., scrape, maġura, v. i., or ps. a., diminished, lean, ġura, d. ġiri, the stick for scraping

or raking the stones from an oven, *gura biri ki* (d. syn., *sera biri ki*), to startle (one) (as by coming behind one and suddenly laying or sweeping the hand on him): *kar i*, *garu*. H. *gara'*, to scratch, to scrape, scrape off, then take away, withhold, to diminish, Ni. to be taken away, withheld. Note the Ef. *ma-gura*, denotes, lit. taken away from, i.e. diminished, lean, with the prep. *ki*, *ma-gura ki*, to withhold from (one), meta *mağura ki*, he eyes withholds (something) from (one), he is stingy; in one d. i meta *makur ki*, is said to denote he eyes with-draws from (one), he is covet-ous, lit. he eyes scrapes off (from some one).

Gure-si, v. t., to gnaw: see *gura i* and *kar i*. [Sa. *jali*, gnaw, Fl. *quru*, v. i., *quru-ta*, v. t., to eat anything unripe, to scratch, eat ravenously, to gnaw, My. *greb*, to gnaw.] This word seems properly to denote, scratch, scrape off, absorb, H. *gara'*, scrape off, A. *gara'a*, to absorb, swallow.

Guru ki, v. t., to gather together, *guru-maki*, v. t., id., or *kuru ki*, *kuru-maki*, *gkuruk* (*gukuruk*), gather together (without object); and

Gurua, s., c. art., a field (of battle, of yams), so called because men or things are

gathered together in it; *ku-ru*. A. *kara* (mid. 3), *kar*, to gather together, *karkara*, cf. H. *gur*, (3), to be gathered, to gather together, *'agar*, collect, gather in.

Gurui, and

Guruni, s., c. art. *nağuruni*, a woman, wife, female. See Ch. II. 17. e.

Gusi, v. i., to be crooked, contorted, *magusi*, crooked, contorted. A. *'akis'a*, to be crooked, contorted, 5, id.

Gusu, v. i., to stoop. A. *na-kasa*, to stoop.

Gusu na, s., c. art., the nose: *gore na*, q. v.

Gusuğisu ki, v. den., from preceding word, to nose (a thing), i.e. smell it. [Mg. *uruka* (from *uruna*, the nose), *miuruka*, to kiss by touching noses.]

Gusu, v. i. See *kusu*, *kosu-mi*.

Gusu-mi, v. t. See *kosu-mi*.

Gut i, v. t., and *gukut i* (*gkut i*). See *kut i*.

Gutu ki, v. t. See *kutu ki*.

I, verb. pron., 3 sing., he, she, it, sometimes pronounced e; also dd. i, e, verb. suf., 3 sing., him, her, it. [Epi Ba. o, Epi Bi. c, him, her, it; Fut. i, Ml. P. i, TaSa. i, he, she, it.] Separate pron. nai, dd. inia, or enea, ga, or niga, he, she, it.

I, dem., d., this, here, d. ei, rag i, this time, now.

I, or e, a tense particle used after *ka* (sign of past tense, as, *i ka fano*, he went), and *ga*, and *ba* (final conjs.), thus, *i kai bano*, he had gone, *igai bano*, let him have gone, the notion expressed being that the action (as going) was done or is to be done *before* the doing of something else. Dialect syn. *ko*, *ba i bano* = *ba ko bano* = that thou have gone, lit. that thou *now* (before something else to follow) go. [Cf. *e* after verbs in *Ha*. and *Tah*.] Probably the dem. *e*, this or that (perhaps contraction of *uai*, this, now, that, then, thus, *igai bano* = *iga bano uai*, which is sometimes used, the expression denoting exactly the same, only the ad. being differently placed, as in English we might say, let him *now* go = let him go *now*), thus, *i kai* (or, *ka e*) *bano*, he went then (that time), *ba i bano*, go *now* (this time), *d. kui ban*, you now go (as bidding farewell).

I, dem., in *ei*, not that, no: syn. *ēūo*, *e*, and *uo*, dem.

I, no, compare *e* in *ei*. [This neg. ad. is seen in *Sa. i* (in *īai*, no), *To. i* (in *ikai*, no); for the *kai*, see *tika*.]

I, prep. (also *e*), contracted from *ni* (li), often *t*. prep. [*Ma. i*, id.]

NOTE.—The verb. suf., 3 sing., is often combined with this prep. *ia*, *d. i*, for *īia*, *īi*.

Ia, s., *d.* for *bia*, child.

Ia, verb. suf., 3 sing., *dd. i, e*, him, her, it.

Iak, s., *d.*, mother (vocative). See *aka*, and *i*, art. [*Mg. kaki*, and *ikaki*, my father (voc.).]

Ibē! iebē! iboi! interj., exclamation of wonder, surprise, and pleasure, *d. bai*. See *bai*; *i*, as in *io*, *iore*.

Igam, *dd. agam*, *nigami*, *kiḡami*, *kinami*, *q.v.*, 1 pers. pron. exclusive.

Igin, *d.*, ad., here; *i*, prep., and *gin* (or *kin*), *q.v.* [*Sa. i 'inei*, Fut. *ikunei*, id.]

Igira, *d.* for *iḡita*, 1 pers. pron. inclusive.

Igiri, s., and

Igura, s., same as *eḡura*.

Iḡita, *dd. aḡita*, *nigita*, *kiḡita*, *nininta*: *gita*, for *nita*, 1 pers. pron. inclusive.

Ika, s., *c. art. naika*, fish. [*Sa. ia*, My. *ikan*, Santo *d. ika*.] Cf. *H. dag*, pl. const. *dēḡe* and *dagah*, const. *dēgath*, fish. It is possible that *ika* is the same by the elision of the *d*. See Ch. II.

Iki, a., small, little; in *kariki* (*kar' iki*), little children. See *kiki*. [*To. iki*, small, little.]

Ikin, or *kin*, s., *c. art. nikin*, a bird's nest. [*Mg. akani*.] *H. ken*, A. *wakn'*, *wukunat*, id.

Ilibagoen, s., a basket with closed bottom, a purse, or wallet: *ala* (basket), *paḡo*, *uon* (*hon*).

ILI-fiki, v., also lele-, or lili-fiki, d. syn. kelu-faki, as, rarua i ili-fiki naḡusu, the canoe rounds the point, or cape. See lele, lili.

Ilisela, ad., throughout, for lili-sela, lit. all round (throughout) the way: lele (or lili), sela, q.v.

Imrum, d. imrau, ad., inside the house: i, prep., moru, hollow, um, house. See ka-tema.

In, s., or nīn, the wind, the air: laḡi. [My. *ajin*, Mg. *anina*, the wind.]

In, dem., this, d. na. [Cf. Sa. *nei*, this, now, Mg. *ini*, that, this, My. *ini*, this.] Assy. annu, this.

Inia, inea, or enea, d., pers. pron., 3 sing., he, she, it.

Inin, here: i, prep., and nin, this.

Inini, d., s., c. art. nainini, spirit, soul. See anu.

Inira, inera, or enera, d., pers. pron., 3 pl., they.

Inira, or nira, or nera, d., verb. suf., 3 pl., them.

Inuma, s., d. for isuma, q.v.

Io, ad., yes. [Sa. *io*, Fi. *io*, or *ia*, yes, Ja. *iya*.] H. 'ihu', E. 'ewa, yes.

Iorē, ad., d. ōrē, yes. [Fi. *iarai*, yes.] From *io*, and *ri*, dem. See eri.

Īra, or ēra, or ra, verb. pron., 3 dual, they two.

Ira (d. ir), or ra, verb. suf., 3 pl., them.

Īru, or eru, or ru, verb. pron., 3 pl., they, d. ū, or u.

Īs, ad., or interj., no, not so. [Mg. *isi*, id.] I, neg. ad., and s', dem. See sē.

Isi, s., c. art. naīsi na, basis, foundation; naisi matua na, its great foundation, naisi matua naīsan, the great foundation of the discourse or speech, its text, naisi namal, the foundation of the affair; and

Isuma, d. inuma (s to n), s., a clearing for a plantation, lit. the foundation of the clearing for cultivation. See uma. A. 'iss', &c., a foundation.

Ita, s., c. art. naita, d. for nāta, a human being, man. See ata.

Īta, interj. of exhortation, come! now then! come now! [Ta. *ita*, id.] A. h'pta, adesdum, adeste.

Itaki, s., dd. otaki, uataki, a split stick for grasping and lifting hot oven stones, the native tongs: i, art., and taki.

Iu, or ū, verb. pron., 3 pl., d. for ĩru, or ěru, they.

Īu, s., c. art. naiu, or naiyu, d. for nausu. See usu.

K, d., verb. suf., 2 sing., thee, d. ko. A. ka, thee.

Ka, kī, or kē, ad., as; tera kī māla, move (lit. fly) like a hawk (of the dancing of women who move with both arms stretched out like the wings of a hawk); usually

prefixed to another particle, as, *kite*, as. A. *ka*, H. *kě*, as. K. d. *gu* (*ku*), nom. suf., 1 sing., my, as, *naruk*, my hand. [My. *ku*, Mg. *hu*.]

Ka, *k'*, tense particle, past indefinite, as, a *ka bano*, I went, i *ka bano*, he went. [Fl. *ka*, a sign of the past tense, sometimes of the present.] For this *ka*, see Ch. V. 10. c.

K', d. *ga*, d. *ka*, final conj., that, in order that: prefixed to the verbal pron. it loses its vowel: in the d. in which this particle is pronounced *ga*, the verb. pron. is put before it—i *ga*, he that, i.e. that he, d. *ke* (*k'*, that, e, he), that he, *ka* (*k'*, that, a, I), that I, d. a *ga*: the order seen in *ka*, that I, *ke*, that he, is the older and more correct: examples, *ka fan*, that I go, *ke fan*, that he go, let him go, and so with every verb in the language. This is not a tense but a mood, though the idea of futurity is implied: to make the future tense *fo* (see *bo*, *mo*, *uo*) is added, thus, *ka fo ban*, I shall go, I will go, *ke fo ban*, he will go (he shall go, is rather *ke ban*, i.e., he must go, but also, let him go, and, he may go, and, to go, or, that he go). As final conj. A. *ka'*, H. *ki*, that, in order that (with the future), Latin

ut (with the subjunctive). It is not surprising that *k'* in some dialects denotes the future. Thus in Florida it denotes the future, as, *ke bosa** (*k'*, this particle, and e, he), he will speak, compare Tigre Matt. xvi. 27 (when the Son of Man) *shall come* (*kimase*), for the simple future in Ethiopic: this Tigre *ki* is *k'*, the particle in question (A. *ka'*), and i, verb. pron. or preformative, 3 sing. [Ef. d. *ga*, d. *k'*, final conjunction, Ysabel *ge*, *gi*, Raratonga *ka*, usually *kia*, Ma. *kia* (the *a* is a dem. added), To. *ke*, Mg. *h'*: Raratonga *ka*, future, in some places past, Florida *k'*, future, Mg. *h'*, future.] See Ch. V. 8. 1.

Ka, d., dem. *ki*, or *ke*, this, there (near), as, *naot ka*, this chief; *ke*, and *ga* in *naga*. See word after next below. [My. *iki*, *ika*, *iku*, this, that, TaSa. *aki*, or *ake*, this.] E. *ka*, dem., seen in *zoku*, Amh. *yéh*, or *ihé*, for *iké*, this, Arm. *dek*, *dak*, *deka'*, *dake'*, A. *daka*. With the Semitic demonstrative *ka* (Dillmann, *Gr. Eth.*, §§ 62, 65), seen in these words (whence E. *kia*, prefixed to personal pronouns) compares probably Assy. *aga*, this (Sayce, *Assy. Gr.*).

NOTE.—This Semitic dem. *ka* is seen also in E. *'elku*,

* Ef. *ke bina*, that he speak, he may, must, &c., speak, let him speak.

'elkētu, Ch. 'illek, A. 'olaka, &c., these, those.

Ka, prep., usually *ki*, rarely *ka* (see Ch. V. 11. 3), as, d. i *ba ka tafa* (commonly i *ba ki tafa*), he went to the hill: *ki*, or *gi*, to, belonging to, of, for, from, and transitive prep. after verbs; prefixed to the nom. suf. it forms poss. prons., as *kağu, kama, kana*, &c.; *kana*, his, for him, is syn. c. *kakana, kanana*; see Ch. V. 11. (6). [*My. ka*, to, unto, towards, after, according to, much used in composition in the formation of other preps. and ads., as in *kan* transitive prep. after verbs, and *akan*, to, &c., and particle of the future tense, *Mg. lu*, to, for, belonging to, and particle of the future tense, *Ma. ki*, to, towards, &c., and, after verbs, transitive prep.] *Amh. ka*, to, of, from, Himyaritic *ka* or *ki*, after verbs transitive prep.; *H. ki* is a conj., that; compare 'ad *ki*, until (conj.), or until that, with E. and *Amh. 'eska* ('es, for H. 'ad), prep., to, unto. Thus the same particle which is a final conjunction (see above, under *k'* (*ga, ka*), final conj.) in A. and H., is a prep. in Himyaritic and *Amh.*

Ka, or *ki*, dem., rel. pron., art. (same as word before the preceding, above), prefixed to pers. prons., nom., *kinau, kiğita*; see Ch. V. 1. a.

Kaba-si, d. See *koba-si*, to follow.

Kabe, s., a small basket. [*Ma. kakapu*, a small basket for cooked food, so called from being curved (*kapu*) like the hollow of the hand (*kapu*).] *S. kapo'*, poculum *H. kaf*, or *kap*, hollow of the hand, pl. a hollow vessel, pan, or bowl (*H. kafaf*, to bend, curve).

Kabē, s., a kind of crab.

Kābe, d. *kāfinī*, s., a pigeon, d. *kime*. [*Ma. kukupa*, *Tah. uupa*, *Am. um*, *Epi ama*, id.] *A. ḥama'*, pigeons.

Kabu, s., d. *koau*, the native 'pudding' (tied up in a bundle, and cooked in the oven); the main article of native food: see *kofu*. [*Tah. ohu*, a bundle of some food tied up and baked in the native oven, *Sa. 'ofu'ofu*, to envelop in leaves (for cooking).] *A. kobbāt, kabab'*, 'kibby,' the national dish of the Arabs, made of pounded or brayed wheat and fish or flesh, gathered into a round mass, and cooked in the oven. See the verb under the word *kofu*.

Kabu, s., fire; and

Kabu terağī, v., to burn heat ing it (cold food), to warm or heat (cold food). [*My. api*, *Sa. afi*, *Mg. afu*, fire, *Sa. afia*, ps., to be burnt accidentally.] *S. ḥab*, to burn, *A. ḥobahib'*, (redup.) fire. See *terağī*.

Kabu, s., in *talekabu na*. See *kobu*.

Kaḡer, v. i., or a., to be grey-haired, aged;

Kaḡer, d., s., a husband, lit. an aged man;

Kaḡera, d., s., a wife, an aged woman, d. *aḡera*, or *abura*, c. art. *nāḡera*, *nābura* (k elided). A *kabira*, to be advanced in age, *kabīr*, advanced in age and fully grown, E. *ʿeber*, old woman (k elided).

Kaf, v. i., to be bent (as with hunger). See also *kai*. [Ma. *kapu*, curly, *kapu*, the hollow of the hand.] H. *kafaf*, to be bent, *kaf*, hollow of the hand.

Kafa i, v. t., to cover (as a rotten wood board with another), A. *kaffa*, 1, 2, to cover, &c.

Kafa-raḡo, s., see d. transposed *faka-raḡo*.

Kafika, s., the rose apple. [Fut. *kafika*, Fi. *kavika*, Ml. P. *kavik*, Malo *aviga*, TaSa. *kabika* (*khabika*), id.] H. *tapuah*, an apple (so called from its scent, from *naḡah*), A. *toḡḡah*, an apple, not only the common one, but also the lemon, citron, &c.

Kafikaḡ, v., *ḡafikaḡ*, q.v.

Kafini, s., d. *kabe*, q.v.

Kafi-si, v. t., to uncover, open (eye, basket, &c.), A. *kafaḡa*, to uncover.

Kafu-ti, or *ḡafu-ti*, v. t., to wrap up (a thing, as a stone, with cloth, so as to cover it

all round), same as *kofu sa*, q.v., which is used of thus wrapping up food to be cooked; hence

Kafukafu na, s., pellicle, as of an egg or fruit (its wrapper or covering), d. *kamu*.

Kai, v. i., to be bent, for *kaf*, q.v.

Kai, conj., d. syn. *bo*, conj., q.v. : *ka* (see *ḡa*, conj.) and *i*, he, she, it.

Kai, or *kae*, tense particle (compounded of *ka*, q.v., sign of past tense, and *i*, or *e*) of the pluperfect. See *i*.

Kai (or *kei*), *gai*, v. i., to cry, sing (men, birds), sing out, sound, &c. [Ml. P. *keke*, to sing.] E. *naḡawa*, to sound, give forth a sound (of the human voice, songs of birds, &c.), A. *naka'a*, to cry out, sing out.

Kai, s., a sharp shell used for scraping : *ḡoi*.

Kaimi-si, v. t., to make to exist, as (the heathen used to say of the sea, &c.), *i tumana kaimi-si*, it made itself to exist; and

Kaimis, s., c. art. *nakaimis*, one that does anything hiddenly and wonderfully, as destroying an enemy by changing one's form magically and deceiving, &c. H. *ḡum*, arise, exist, go forth, grow up, stand (be fixed), Hi. cause to arise, exist, A. *kāma*, 2, rightly appoint and dispose (a thing), 4, prepare (evil against a person), &c.

Kainaġa, s., c. art., a tribe or family clan. [(Sa. 'aiġa, a family, relations.) To. *kaināġa*, a meal, victuals.] See *kan i*. *kainaġa* is for *kaninaġa*, orig. *kanitana*.

Kaka, s., *kaka naniu*. See under *aka*.

Kakana (*kakaġu*, *kakama*, *kakaġita*, &c.), poss. pron., syn. *aġana*, &c., q.v.: *kaka* is *ka* prep. doubled. [Epi *ġka*, *ġkana*, his, &c.]

Kakat, s., a bite. See *kati* or *kat i*.

Kakei, s., c. art. *nakakei*, a story (traditional). A. *ħa-ka'*, to narrate, Nm. *ħucēya*, narrative, tale.

Kāl, s., a child. See under *bakal i*.

Kala, v. i., or a., little, small. See under *bakal i* II. [Mg. *keli*, id.]

Kalai, d., s., a spider's web, and d. *nilau*, and

Kalau, d., id., lit. a woven thing. [My. *labalaba*, and *lawalarwa*, a spider.] H. 'arab, to weave. See *kolau*.

Kalau, *ġkalau*. See *ġalau i*.

Kale-baġa, s., d. *kalemaġa*, bowstring (made out of the *baġa* or *maġa* tree): *kalu*.

Kālī, s., native spade, digging stick: *kil i*.

Kal i, or *ġal i*, q.v., and redup.,

Kalikal i,

Kalu, and *ġalu*, s., bowstring, *kalu nāsu*: *kale* in *kale baġa*. See *kalu-ti*.

Kalu, s., d. *kul*, cloth, clothing, lit. a covering; and

Kalu-ti (same as *ġalu-ti*), d. *kulu-ti*, v. t., to cover, as with a mat or rug, *i kalu ki nakalu*, he covers (himself) with cloth or clothing, *i kalu*, d. *i kulu*, or *i ġulu*, middle sense, he covers (himself), as with bedclothes, i.e. mats or such like, also to put the bowstring on a bow (or *ġalu-ti*) and to clasp round with the arms (a violent man, to restrain him, or a pig, &c., stooping to lift it in order to carry it): the vowels of this word are changed in *kalu*, *kulu*, *kele* (*ġalu*, *ġulu*, *ġele*), *ġolu*. See similar changes of vowels in the My. word under *kela*, infra. A. *galla*, 2, to cover, 5, to be covered, clothed, *gullu*, coverings, clothes, &c., as rugs: the idea of covering arises from that of wrapping round or rolling up—see the eg. H. *galal*, to roll, and its related words in *Ges. Dict.*, and see below, under *kela*, *kelu*.

Kalumi, s., the spider. See under *kalau*.

Kama, d. for *kabu*, in *ane-kama*, q.v.

Kama, d., verb. suf., 2 pl., you, d. *mu*, My. *mu*.

Kamam, d. for *kinami*, q.v.

Kami, d., pers. pron., 2 pl., you.

Kami, v. t., to seize, grip, take with the fingers, or with nippers, compress or squeeze

between two things (like alat i); same as kamut i, q.v.

Kamu na, s., pellicle, d. for kafukafu na, q.v.

Kamut i, or gamut i, v. t., to take, grasp with the fingers, nip, then (like alat i) to nip or cut with scissors, to cut the hair; hence

Kam, s., c. art. nikam, native tongs (a split stick for grasping hot oven stones, and lifting them), lit. that which (kami, or kamut) nips, seizes, grasps, d. kau, q.v., or gau (agau), and

Kamkam, s., scissors. [My. cubit, or chubit, Ja. juvit, to nip, pinch, My. ajkub=agau, tongs, nippers, Ha. umiki, to pinch with the fingers, Fi. gamuta, to take hold of, or hold as with pincers, to shut (the mouth), ai gamu, anything to gamuta with (My. ajkub), as pincers, bullet mould, vice.] H. kamaş, to squeeze together, hence to take with the hand, kamaş, to hold fast with the hands, to seize firmly, kafaş, contract, shut (as the mouth), kabaş, to take, grasp with the hand, A. kabaga, to take with the tips of the fingers, kabaş'a, take, grasp with the hand.

Kana-, pref. to nom. suf., forming poss. pron., kanağu, kanama, kanana, &c.: kanana, d. kinin, is syn. c. kakana, q.v. [Epi kana-, d.

kona-, as, kanaku, my, &c.] Kana- is ka, prep., and na, prep. See Ch. V. 11. (6).

Kana, v. i., d. kano, to shrink from, to be unable; i kana bat i, he is unable to do it (shrinks from, or is afraid), i sua bo kin, or bo ki, he takes(acquires) a mind shrinking from, afraid, unable (to do something). A. kana'a, to shrink from, not daring, or being afraid.

Kan i, v. t., to eat, redup. kanikani: tea kanien, that which is for eating, nakanien, act of eating, the eating, food, finaga, q.v., food, bağan i, to feed, make to eat, or fağan i, q.v., and fağa, fağa-fağa, nakabu fağa, devouring (eating) fire, nalagi kanikani, a strong wind, kana, a squall; kainaga, a tribe, family clan (from eating together). [Fi. kana, to eat, kani-a, to eat, vakani-a, feed, cause to eat, used also of the heat of the sun, and violence of the wind, Sa. ai, My. makan, Mg. (m transposed) humana, hanina, to eat.] A. 'akala, to eat, 3, eat together, 4, to feed, cause to eat, 'akil', one who lives with one, messmate, familiar friend (cf. kainaga, and A. 3), H. 'akal, to eat; A. 'akala, (2), to scratch (the head), 'akila, to be itchy, Ef. makinikini, to be itchy.

Kana, s., a squall. See under preceding word.

Kanāu, or kanāo, s., d. kanoa, kano, child; nasuma ni kanoa, or kano, the womb, lit. house of the child (or fetus). In E. Mai this is called *kiri fanau*, the cover (*kiri* = *kuli* = skin or covering), or skin of the child. This word is familiarly used by men to each other as a vocative, as *kanāo*, or *kano*, mate! (child!), pl. *kanō maḡā*, you people, d. *nakanoa*, *kano ni Efate*, man of Efate, pl. *nakan Efate*, people of Efate, lit. children of Efate, d. *nati ni Efate* (see *ani*, *ati*, child): hence *kano* is sometimes equivalent to 'person', as *kano sa*, *kano uia*, a bad, a good person;

Kan, c. art. *nakan*, children (of a place);

Kano, or *kanoa*, s., see *kanāo*;

Kanoa, s., c. art. *nakanoa*, see *kanāo*. [My. *kanak*, child, *anak*, id., as Ef. *kanāo* and *ani*, q.v., child, so Mg. *zanaka* and *anaka*, Sa. *fanau*, Ef. *kanāo*.] A. *walada*, H. *yalad*, E. *walada*, to bring forth, bear (of a mother), to beget (of males), and used in E. also of the earth bringing forth its produce.

Kano, or *kanoa*, d. *kanau*, or *Kanoka*, v. i., or a., to be produced (as it were born, of yams), *nau i kanoa* (d. *kanau*), the yam is produced, born, or growing (as if the *insat*, q.v., had brought it

forth new born), *nau i kano*, new or growing yams. See preceding word, and s. v. *ani*. For the change of the first radical of this Semitic word to *f*, *k*, and *z*, and ' ; of the second radical to *n* ; and of the third radical to *k*, and ' , see Ch. II.

Kara, or *gara*, redup. *gara-gara*, v. i., or a., strong, and d. *karakarai*, or *garakarai*, strong, *tagara-gara*, strong, vehement. [My. *kras*, hard, violent, strong, vehement, force, Mg. *heri*, power, strength, force, might, *mi-heri*, strong, powerful, mighty, *heri*, being forced to, compelled, constrained.] A. *kahara*, n. a., *ḡahr*, to be mighty, might, force, *alkah-haro*, omnipotent (God).

Kara, or *gara*, redup. *gara-gara*, v. i., or a., to be dry, *ba-gara i*, v. c., to make dry, to dry (a thing), *nakarān*, the being dry, also, the being (bare and dry) poor, poverty; *kara*, dry, then hard, strong, stiff, rigid (as dry wood). See also *kara*, s., and *makarakara*, v. i., infra. [My. *krij*, dry, *krij kan*, to dry (a thing), Mg. *haraka*, dried up, scorched, parched.] H. *ḡarar*, to burn, be hot (cf. A. *ḡarra*, E. *ḡarara*); the primary idea is that of 'the shrivelled roughness of things that are dried or scorched', Ges.; to be burned, to be dried up.

Kara, s., c. art. *nekara*, the nettle (so called from its burning; compare *makara-kara*, to be burning, to be hot, as the mouth with pepper, or the skin stung by a nettle). See preceding word, and compare *H. harul*, the nettle, so called from its burning, from the root *haral*=*harar*.

Kara ki, or *gara ki*, v., to seize, grasp, and

Kar i, or *gar i*, v. t., to scratch, scrape, shave, seize, redup. *garikar i*, also *karu-ti*, or *garu-ti*, v. t., to scratch, and *karo i*, or *garo i*, v. t., to scratch, scrape, redup. *garo-karo*, and *karokaro*, *karokaroa*, or *garokaroa*, itchy, scratchy, scabby, and *garu*, and *tagaru*, v. t., to seize, grasp, *garu sera*, (grasp everything) be grasping, redup. *garukaru*, id., *karo*, to scrape, sweep, to swim (i.e. *sweep* with the arms—to swim without doing this is *āfa*, or *ofa*), *karati*, *karakarati*, scratched, marked, scored; *kāri*, s., a plane (from being moved with a sweeping or sawing motion, or shaving); *kare-si*, v. t., to scratch, scrape; *gure-si*, v. t., to gnaw, scratch. [*My. garis*, *Ja. garit*, to scratch, score, *garu*, to rake, &c., *garut*, scratch, scrape, claw, *garok*, to scrape, *garap*, grasp at, *gāraji*, a saw, *greb*, to gnaw, *karat*, *karot*, *kārot*, grind or gnash the teeth, make a grat-

ing noise, *karut*, to scratch, *kārok*, to rub, curry (a horse), *kikir*, to rasp, file, a rasp, file, avaricious, *Mg. haraṭa*, shaved, *manaraṭa*, to shave, *kuri*, gnaw, scrape, *Fi. kari*, or *karikari*, v. i., *kari-a*, *kari-taka*, v. t., to scrape, *karokaro*, prickly heat, itch, *Sa. 'ili*, a rasp, file, saw.] **A. garra**, to drag, snatch, sweep, seize, **H. garar**, to scrape, sweep, saw (primary meaning), to drag or snatch away, to saw (*mēgerah*, a saw), to gargle, produce rough sounds in the throat (see *Ef. karo*, throat, *infra*), cognates *S. gra'*, to shave, **H. gara'**, scratch, scrape (see *Ef. gura i*, *magir i*), &c.

Karab, s., dd. *karau*, *karaf*, *karam*, a cutting instrument. **H. hereb**, id.

Karafi, v. t., to scratch, scrape (the earth or ground); hence

Karafi, v. i., to creep on the ground (as it were scratching or scraping on the ground): see *kar i*. **Karafi** is *kara-fi*.

Karaka, v. i., to move tremulously (creep), as crabs and such like animals do; *karaka ki naburuma*, (a mother-in-law) creeps or shrinks away from her son-in-law (trembling and afraid): *kara-ka*, compare preceding word.

Karakarati, a., see *kar i*.

Karati, and redup.,

Kare-si, v. t., to scratch, scrape, and, from the idea of

scraping together, being gathered together.

Karesi, or **karisi**, s., a cluster (as of cocoanuts), and

Karesibum, d. for **karesi-bunu** (see **bunu**), pr. n., of a person mentioned in a myth, one of the two sons of a woman who came down from heaven, lit. seize—kill. See **kar i**, and **bunu**.

Karei sa, d. **karei ki nia**, v. t., to dislike, be averse from, hate. [My. *iri*, to hate, Mg. *hala*, hated, detested, abhorred.] A. **kariha**, to dislike, abhor.

Karei, or **garei turi**, to dislike (the thing he is bidden or sent to do) abiding with (some one). See **turi**, and cf. **kita roā sa**.

Kārī, s., a plane. See **kar i**.

Kārī, v. i., to hasten, **takārī**, id. [Ma. *kari*, rush along violently.] A. **kāra**, 1, 8, to hasten.

Kari-iki (**kariki**), s., little child, little children, and

Kari-kiki (**karikiki**), s., id. (**kiki**, little), and

Kari-riki (**kaririki**), s., d., **riki**, little, and **kari**, boy, child. A. "ail", Mahri *gairu*, H. 'ul, S. 'ula, boy, child. See Index under **غال**.

Karo, **karoī**, **garoi**, v. i., to swim (sweeping with the arms): **kar i**.

Karokaro, and

Karokaroa, scabby, itchy: **kar i**.

Karo na, s., c. art., dd. **gaṭo na** (**garo na**), **kanro na**, the throat, gullet. H. *garon*, the throat, from *garar* (see **kar i**), E. *g'ëre*, the throat.

Karo, v. i., d., to be uncovered, have the clothes off, naked. H. *galah*, to be naked. See **giri giri**.

Karu-ti, or **karut i**. See **kar i**.

Kasā, and **kasafa**, also **kasāna**, inter. ad., for what? why? d. *kua*: *ka*, final conj., and *sā*, or *safa*, q.v., what? See Ch. V. 5.

Kasāna, inter. ad., for what? **kasā**, with the dem. *na* suffixed.

Kasau, s., c. art., small branch, fruit stalk, **nakasau na**, its small branch, d. (transposed) **sakau**, id., and also a reef. See **sakau**. [My. *gusoḡ*, a reef of rocks.] A. **kaš'ib'**, long and slender branch, H. *kišbe'*, pl. const., 'the ends, i.e. the roots of the mountains (in the depth of the sea),' Jon. ii. 7; perhaps, the branches of the mountains (running out into the sea).

Kas i, or **kasi**, **gas i**, v. t., to rub, wipe. [My. *gosok*, *gosot*, *gosoki*, *gisik*, *kisil*, to rub, Mg. *kasuka*, rubbed, *mikasuka*, to rub.] A. **kaš's'a**, (8), to rub, **kaš'a'** (**kaš'w'**), to rub, wipe. **Kas-toru**, s., handkerchief, lit. sweat-wiper: **kas i**, and **toru**, q.v.

Kasī, v. i., or a., to be sweet, redup. **ḡkasi** (**ḡakasi**), dd.

ġari, ġaṭ, kati. [Cf. Mg. *haniṭa*, fragrance, *maniṭa*, sweet smelling, My. *manis*, sweet, luscious, mild, gentle.] A. *naḡuṣa*, to be sweet, *naḡiṣ*, sweet, fragrant with sweet odour.

NOTE.—The *k* elided and initial *n* retained in My. and Mg.

Kāsu, s., an old man, a kind of priest or sacred man. [Fi. *qase*, an old man.] S. *kas'is'o*, an old man, a priest, from *kas'*, to grow old (Freytag), A. *kas's'*, a Christian Presbyter.

Kasu, or *kas*, d. *kau*, s., c. art. *nakas*, tree, wood. [Epi. *dd. yesi*, *lakai*, Ml. *dd. nige*, *nai*, TnSa. *tagai* (*taghai*), Fut. *rakau*, Sa. *laau*, My. *kayu*, Mg. *hazu*, tree, wood, Mg. *kasu*, hard.] H. 'eg, tree, wood, Ch. 'a', from H. 'aṣah, A. 'aṣa', to be hard, firm. See Index.

Kasua, or *gasua*, d. *kasu*, v. i., or s., hard, strong, redup. *kaskasua*, id., *nakasuāna*, s., the being hard or strong, strength. [Ja. *kakas*, hard, firm, rigid, stiff, cf. *kuwasa*, strong.] H. *kas'ah*, A. *ḡasa'*, to be hard, stiff, H. *kas'eh*, hard, firm, fast, strong, powerful.

NOTE.—In Ef. *naḡona i ḡasua*, his heart is hard, *mori ḡasua ki nia*, treat him hardly, or with violence.

Kat, or *kati*, v. i., to thunder, *tifai i kat*, or *i ḡat*, the

thunder thunders. See following word.

Kat i, or *ḡat i*, v. t., to bite, to make fast, as, *nakasu i ḡati natua na*, the log makes fast his foot, i.e. jams it and holds it firmly fixed against something; to compress between two things; to bite, redup. *katikati*, *na kakat*, s., a bite, *fikit*, to bite each other, savage; *na-laḡi i katikati*, the wind becomes fixed (in a certain direction); *i tua ḡat ia sa*, he gave him for it, *i mate ḡat ia*, he died for it, as, for sin; *i kati*, or *ḡati*, to thunder, is said to be the same word, *tifai i ḡat*, and when a 'thunderbolt' rends a tree it is said, *tifai i ḡati ḡora ia*, the thunder bites, rending it (*ḡora i*). The Efatese say that the thunder has teeth, and the idea in *tifai i ḡat* is that the *tifai* is biting, i.e. grinding its teeth together, or rending with its teeth. [Ma. *kati*, block up, closed, *kakati*, a bundle, sheaf, and, v. t., tie up in bundles, *katikati*, v. i., champ, move the jaw as in eating, Fi. *kata* (*vei kata* = *fikit*), to bite, a., close together, as boards on a floor, My. *gigit*, to bite, *gigitan*, a bite, Mg. *hehiṭa*, s., hold, grasp, seizure, clutch, bite, *kaikiṭa*, a bite, bitten, *manai-kiṭa*, v. t., to bite, *kekerina*, being bitten.] S. *nkat*, to bite.

Katak, v. i., to coagulate. [My. *kantal*, *kandal*, id.] A. *h'atara*, id.

Katau, s., a kind of crab. [Cf. My. *kātam*, a crab; to nip, snip off.] Cf. A. *kaṭama*, to bite, cut off. See *koto*, a kind of crab, *infra*.

Kate, tense part., d., past, a kate, ku kate, i kate, au kate, &c. : ka, and te.

Kate, s., c. art. *nakate*, anything, a thing, lit. the that-that, d. *nete* (ne te, the that). See ka, and te. [Fi. *ka*, a thing.] Dem. ka, and dem. te.

Kate, s., kate ni rarua, the stick on the outside of the canoe superstruction on the side opp. to the sama.

Katema, ad., outside of the house. H. *huṣ*, outside, and *ema*, house. See *imrum*, *suma*. In *ekatema*, q.v.

Kati, d. for *kasi*, sweet, redup. *kakati*.

Katoro, s., a basket. A. *ka'ṭarat*, a basket.

Kau, s., a collection, bunch, herd, &c. A. *gam'*, a collection, *gama'a*, v. See *umkau*, *makau*, *ko-fakal*. [Sa. *'au*, a troop, gang, bunch, cluster.]

Kau, or *gau*, redup. *kaukau* (c. art. *aḡau*, d. ni kam, tongs, forceps, nippers, for grasping), v. t., to grasp with the hand, i kau naḡe, he grasps a club (carried on his shoulder), then to carry anything on the shoulder, i kau nāuos, he grasps the

oar (in rowing), i *kaukau narā nakasu*, (the flying fox) grasps the branch of a tree (moving along it as it were hand over hand, till it finds a resting-place), hence, ba *kaukau*, (of men) go seeking a resting-place. See *kam*, *kamut* i. [My. *gawa*, Fi. *kauta*, to carry.]

Kau, d. au, a lizard, perhaps from grasping or clinging.

Kau, v. i., to bend (as with hunger), also *kai*, and *kaf*, q.v.

Kau, s., d. for *kasu*, tree, wood.

Kau, v. i., or a., d. for *kasua*, hard, strong.

Kaua, s., an open worked wicker basket or trap for catching fish: so called because

Kaukau, a., full of openings or apertures, as if windowed, or apertured: the final a is the a. ending. A. *kaww'*, an opening in a wall, *kawwat*, a window (Nm. *couwa*, dormer window), Ch. *kaw*, a window, from *kawah*, or *kavah*.

Kaukau, s., c. art. *nakaukau*, the upper cross (i.e. above, and across the *kiat*) or binding sticks between a canoe and its outrigger (*sama*); from grasping or holding together, *kau*, v. t.

Käuota, v. i., or a., to be great, plentiful, dd. *kōte*, *ēt*, q.v.

Kĕ, or kē (cf. kei), dem., this.

See ka, id., and ko, id.

Ke, d., that he, k', final conj., and e (or i) verb. pron., 3 sing.: ka, k.

Kē, keke, interj. See ake! and ako! [Florida *ke! keke!*]

Ke, d., verb. pron., 2 sing., you, dd. k, ma, ko.

Keikei, s., c. art. nakeikei, tattoo marks or lines upon the skin. [Fi. *qia*, to tattoo.] See *goi* (or *koi*, or *kei*).

Kei naniu, for *koi naniu*. See *goi*.

Kei, d., dem., this, that (near), for *koi*, q.v.

Kekel, s., d. for *kal*, child, infant. See under *bakal i i*.

Kēl, redup. *gkēl* (kekel), v. i., to sweep round or wheel in curves (of a bird in flight without moving its wings); and

Kēla, s., the curved beam or wall-plate that goes round the end of a native house; and

Kele-ti, v. t. (see *golu-ti*, *gele-ti*, *gel i*, *gulu-ti*, *kaluti*), as, keleti, kel, or *golu nāsu*, put the bowstring on a bow, *nuana i laba i keleti narā nakasu*, its (a tree's) fruit plentiful *bends* the branch of the tree, *i keleti uaḡo* (or other heavy thing to be carried), he stoops down and clasps the pig (or other heavy thing) to lift and carry it, hence, *kelakela*, or *gela-kela* (of a people carrying such things, as in going to a *naleōuan*); and

Kelu-faki, v. t., to round or double a cape (of a canoe or ship), eg. syn. *ili-fiki*; and

Kēlu, a., going round, as *baḡana kēlu*, its (the army's) rear or hinder part (see *baḡo*, *baḡa*), going round, making a *détour* (to surprise the enemy). [My. *guliḡ*, *goliḡ*, *giliḡ*, *guluḡ*, to turn round, revolve, roll, roll up, *igal*, to whirl, curly, and *ikal*, to whirl, gyration, Mg. *kudia*, a wheel, rolled, *mikudia*, *mikudiadia*, to roll, and *mikudinkudina*, &c., also *kuriana*, twirled, *mikuriana*, to twirl, and *miḡigerina*, *miḡigerigerina*, to turn, wind, roll, revolve, also *hudia*, &c.] E. *k'arar*, often red., A. *karra*, n. a. *karat'*, go round, revolve, *karkara*, to turn (a mill) round, 2, to revolve, wheel (as a bird in flight). See Ges. s. v. H. *karar*, for egg.

Ken, for *kana*, v. i.

Kerikeri, v. i., to be deep, as a pit, the sea. A. *ka'ara*, to be deep.

Kesa, kesakesa, ḡesa, ḡesa-kesa. See *kisa*.

Kētaku, or *kōitaku*, s., the hinder end of a canoe, ad. behind: for *ko itaku*. See *kobē*, and *ko*, face.

Ki, ad., see *ka*, ad., as: also in *kite*.

Ki, d., k', dem., and i, verb. pron., 3 sing., syn. c. the simple i.

Ki, d., dem., this, or *kē*, id.: *ka*, dem.

Ki, v. i., to be fearful, faint-hearted, shrink from (for fear).
H. *ka'ah*, A. *ka'a*, id.

Ki, prep. (the usual form), c. art., *aki*, the, that which to, or of, also *gi*, *agi*. See *ka*, prep.

Ki, same as *ka*, art.

Ki, redup. *kiki*, v. i. See *gi*, *gki* (*giki*), v. i., to squeak.

Ki, d., verb. pron., 2 pl., you, dual *kia*: *ku*.

Kia-, or *kie-*, pref. to the nom. suf. forming possessive pronouns *kiagu*, *kiama*, *kiana*, *kiagita*, *kiagami*, *kiamu*, *kiara*, or *kiata*: *kiana*, his (country, plantation, house, vicinity). The use of *ka-kana* is different, his or its (as a weapon to kill him, a door for a house, oar for a boat, &c.) [*Epi kiaku*, *kiamo*, *kiano*, *kiandro*, *kiememi*, *kiemiu*, *kialo*, same as Ef. *kiagu*, *kiama*, &c.] Ef. *kia-*, is in Ta. *kafa-*, Ef. *kiagu* = Epi *kiaku* = Ta. *kafak*, 'my'. See Ch. V. 11. (3), (7).

Kia, d., verb. pron., 2 dual, you two, d. *ko ra*. [*Epi ko*, An. *ekau*, id.]

Kiag, d. for *kiama*, thy (vicinity): *kia-*, and *g*, suf. pron., 2 sing.

Kiat, s., c. art. *nakiat*, the sticks which cross from the canoe to the outrigger (*sama*) joining them together. [*Sa. Tah. iato*, Ta. *nikiatu*, Fut. *akiato*, Ha. *iako*, id., Ma. *kiato*, thwart of a canoe.] A. *h'ata*,

to sew, to join together, *h'iato*.

Kie, s., c. art. *nakie*, the plant whose leaf is baked, dried, and split into thin threads to be woven into mats, &c. [*Sa. 'ie*, a fine mat, cloth.] See under *neko*.

Kigami, d. *kinami*, 1 pers. pron. exclusive.

Kigita, d. syn. *nigita*, 1 pers. pron. inclusive.

Kiki, v. i., or a., and *iki* in *kariki*, small. [*To. iki*, id.] For *riki*, q.v.

Kikita, or *gkita*, redup. of *kita*.

Kilakila, a., knowing, sagacious, shy, i meta *kilakila* (of an animal). [*Fi. kila*, wild, suspicious, on the lookout, as an animal.] A. *'akala*, 1, 2, to be intelligent, prudent, sagacious, *'akil'*, a., id.

Kil i, or *kili*, v. t., to dig, hence *kali*, s., a digging stick, and *nakili*, s., a current (as in the sand, lit. that which digs). [*Sa. 'eli*, to dig, *ma'eli*, to be dug, My. *gali*, to dig, Mg. *hadi*, ditch, trench, &c., dug, *mihadi*, to dig, Ma. *keri*, *kari*, to dig.] E. *karaya*, A. *kara'*, H. *karah*, Ch. *kera'*, to dig.

Kili, s., c. art. *nakili*, d., a current: *kili*.

Kilikili, v., redup. of *kili*, used of many digging: *ru kilikili*, they (as the people of a district and whose yams are ripe) dig.

Kiliti, s., a sow, a mother-pig.

[An. *karite*, or *kerite*, an animal that has had young.]

Kiliti, lit. that brings forth (young), or the bringer forth, i.e. mother. See *ani*, note, and *kano*.

Kin, s. See *ikin*, nest.

Kin, d., dem., this: *ki*, dem., and *in*, dem. [Assy. *agannu*, this, *aga*, dem., and *annu*, dem.]

Kinam, d. *kinami*,

Kinami, pers. pron., 1 pl., excl., we, they; *k'*, dem. *ina*, we, 'mi, they.

Kinau, pers. pron., 1 sing., I, shortened *kinu*, dd. *keino*, *anu*, enu: *k'*, dem. prefix, and 'nau (for 'naku, hence nom. suf. *gu*, d. *k*). [An. *ainak*, Epi. *na'gu*, TaSa. *enau*, Sa. *o d'u* (for *ko aku*), My. *aku*, Mg. *izahu*, *ahu*, I.] H. 'ano-ki, shortened 'āni, Assy. *anaku*, Aram. 'āna', 'eno', E. 'ana, I.

Kinit i, also *ginit i*, and *gunut i*, v. t., nip with the fingers, *nakini na*, the fingers (nippers), *kini gote-fl*, nip, breaking it (reeds for thatching), hence *nakini-got*, reeds for thatching. [Fi. *kinit'a*, nip, pinch between finger and thumb, Sa. 'ini, to take hold of with the nails, pinch, ps. 'initia, Ma. *kini*, Ha. *iniki*, My. *gāntās*, to break off, nip off, snap off.] A. *kaṛaṣa*, to nip (with the fingers), pinch, grasp with the points of the fingers or hand, snap off;

Kini na, s., c. art., the fingers, or toes, lit., the nippers, or graspers; also claws, talons;

Kini gote-fl, v. t., and

Kinigot, s., c. art., see *kinit i*.

Kintu, dem., that (near): *kin*, dem., and *tu*.

Kinu, I, see *kinau*.

Kiri, d., s., c. art. *nakiri*, d. syn. *ori*, rubbing stick for producing fire. [Sa. 'ili, rasp, file, saw.] See *kar i*, *ma-giri*.

Kirikiri, s., gravel, pebble.

[Sa. 'il'i'ili, Ma. *kirikiri*, My. *krikil*, *kārikil*, *karikil*, gravel, pebble.] H. *garger*, A. *gir-gir'*, a berry, from H. *garar*, see *kar i*, eg. A. *garal'*, gravel.

Kirikiri, a., small, like pebbles, *bis kirikiri*, little children. See preceding word.

Kis, s., a shell, used for cutting. A. *giz'at*, a shell, from *gaza'a*, to cut.

Kis, d., dem., this, here: *ki*, dem., and *sē*, dem.

Kisa, a., in *mita kisa*, blind (the eyes sunk into the head). A. *ḥaṣ'*, id. And

Kisa, or *gisa*, v. i., or a., redup.,

Kisakisa, v. i., or a., to be putting forth leaves, hence to be green; hence

Kisa, s., c. art., *nakisa*, d. *takis*, a green stone or chalk (used only for painting himself by a chief), a chief's grave (in the bush, sacred). A. *ḥ'awiṣa*, to have the eyes sinking into the head, 4, to

put forth leaves (a plant), to germinate.

Kihi na, d. **kui na**, q.v. : **kihi na**, i.e. **kisi na** (h being for s in that d.).

Kis i, or **kisi**, v. t., also **gis i**, redup. **giskis**, to feel, touch, to **giskis**, to look, exploring (as at a person's body partly uncovered). A. **gassa**, to feel, touch, to explore or grope with the hand or with the eyes, H. **gas'as'**, Pi., E. **gasasa**, to feel, touch, S. **gas'**, to feel, touch, to explore.

Kisau, v. i., d. **kisur**, to remove, get out, stand apart: **i kisau ki nabua**, he removes from, or stands out, or gets out of the road, **ba kisau**, get out (of the way), remove, stand away. A. **kaša'**, **kašww'**, **kušuww'**, **kašā'**, to stand apart, to be remote.

Kistu, dem., this here: **kis**, dem., and **tu**.

Kisur (**ksur**), d. for **kisau**. See (d.) **ēsu**.

Kita, a., little, small, **li kita**, small place (name of small boat entrance of Havannah Harbour) opp. to **li leba**, big place (name of large entrance to Havannah Harbour). [Sa. **iti**, **itiiti**, small, few, Ma. and Tah. **iti**, **itiiti**, small, little, My. **kate**, **kite**, Mg. **kitika**, diminutive.] H. **kašan**, to be small, little.

Kita (rare), or **kite**, ad., as, takes the verb. pron., as **i kite fatu**, it is as (or like) a stone, **kite**, or **kite uan**, as, as if,

i bisa i kite i maieto, he speaks as if he were angry, **i marafi kite nifla**, it is quick as lightning. A. **kaša**, like, as this, as that. See **ki**, **as**, and **te**, **kite**, or **kita**, lit., as that, or like that: **te**, dem.

Kita, or **kite**, conj., or, d. **ko**: **raru kite boat**, a canoe or boat; inter. particle at the end of sentences, d. **ko**, as **i bano kite?** has he gone? fully this is, **i bano kite i tika?** has he gone or not? For **kite**, disj. conj., see **ko**, conj., infra.

Kita, v., to divine, redup. **ki-kita**, **gkita**, lit. to perceive or feel with the eye or the mind (cf. **rogo**, **rorogo**), **bati kita i**, or **gita i**, to try (cf. **bati rogi**), lit. make or do feeling or perceiving or knowing or finding out. [Ma. **kite**, to see, know, perceive, find out, discover, **matakite**, to divine, s. one who foresees an event, Mg. **hita**, **mahita**.] A. **wagada**, to find with the eye or the mind (*a thing sought*), to perceive by the feeling of the body (*a thing*), or by the mind, 4, make to find or to perceive.

Kità i, and **gità i**, v. t., to hate, redup. **kitakita i**, to be envious of, to hate; and

Kita roà sa, or **kita roà i**, to hate turning after him (someone), as a boy sent a message meeting another boy and (hating to do the message)

turns after him to play. See roa. H. *kuṭ*, followed by prep. *bé*, to loathe, also *kuṣ* and *naṣaṭ*.

Kita, in *bakita* and *bakita-kita*. See *makitakita*, id.

Kite. See *kita*, ad.

Ko, verb. suf., 2 sing., you, dd. *k*, *ke*, *ma*, *ḡ*.

Ko, d., verb. pron., 2 sing., you, d. *ku*, d. *ke*.

Ko, sign of imperative, 2 pl. (sing. *ba*), lit. that you: *k'*, final conj., and *o*, fragment of pers. pron., 2 pl.

Ko, d., ad. of assent, d. syn. *na*, and redup.,

Koko, id., d. *ko*, interj. See *ako* and *kori*: *ko*, dem.

Ko, d. for *uo* (*wo*), as *i ko toko* (d. for *i uo toko*) he (is) remaining (has not yet gone). See *bo*, supra, (*k* for *b*).

Ko, dem. See *koi*, E. *ku*, dem.

Ko, d., disj. conj., or; inter. particle at the end of a sentence, as, *i bano ko?* has he gone? fully, *i bano ko i tika?* has he gone or not? D. syn., in both uses, *kite*, or *kita*. [An. *ka*, id., Er. *ku*, or.] H. A., S., 'aw, or.

NOTE.—*Kite* has a dem. suffixed to *ki*, *te*, and therefore lit. denotes or—this.

Ko, s., c. art. *nàko na* (or *n ako*), the face, a part; *nakona*, his face (see *nako*, infra), *nakonako ki*, to face (someone), *nako nafakotoen*, a part of the price, *ba tu au*

nakon, give me a part, *nakon ru bano nakon ru toko*, a part (of the whole number of men) go, a part remain; and, without the article, shortened to *ko*, as, *ko-bé ni rarua*, or *nakobe*, the fore-part of a canoe, *keitaku ni rarua*, or *nako-itaku*, the after-part of a canoe; *ko-be*, the part before, the front, *i baki kobe*, he goes to the front, *kē-itaku*, the part behind, behind, *i baki kē-itaku*, he goes behind, or to the rear. A. *wagṭ'* (*wagṭo*), the face, a part or side, *wigāt*, a band, *wagaha*, 3, to face (someone).

Koa, a., fibrous, stringy, as a yam when cooked, *nau i koa*: *aka*, *ako*, and *a*, a. ending.

Koakoa, redup. of *koa*, very stringy or fibrous.

Koau, s., c. art. *nakoau*, d. *kabu*, the native pudding. See *kofu sa*.

Koba-si, v. t., to follow, to drive away, to pursue: *i koba naṣona*, he follows his own heart (does or strives to do what is in his mind); v. r., *fikoba*, to follow each other, or to drive away each other; **Koba-usi**, v. t., i.e. *koba*, and *usi*, to track; to follow after. A. *kafā*, to follow, to drive away.

Kobara, s., see *gobara*.

Kobu, d. See *kubu*.

Kofa, s., and redup.,

Kofakofa, a., an alcove, temporary house or shed, tent.

H. *ḡubah*, a tent, chamber (so called from its arched form, from *ḡabab*, to make gibbous and hollow, to arch, to vault). A. *ḡubbat*, tent, vault, chamber, hence the word *alcove*.

Kofakal, s., a herd of pigs cared for, lit. herd cared for: *ko* for *kau*, q. v., a herd, and *fakal*.

Kofe na, s., *nakofena*, his skull, the skull. A. *ḡihf*, the skull.

Kofeta, d., s., *fata*, q. v., a bench, platform.

Kofu sa, v. t., to enclose (as fish in a net), wrap up or enclose (as a pudding in leaves, to be put in the oven). See *kabu*, d. *koau*, the native pudding; and

Kofukofua, a., redup., and with a. ending a, bent up at the edges, as a shovel, or anything, as it were *rolled up* or turned over. The pudding, *koau*, is laid on a mass of leaves, very wide and long, which are rolled up or over it all round, completely enclosing it, and then tied up. [Fi. *kovuta*, *kokofu* blistered (small balls or pimples), *kovu*, banana leaf in which native puddings are done up, d., a coat, *kovuna*, to do up in a *kovu*, Sa. 'ofu, a garment, 'ofu, put on a garment, 'ofu'ofu, to envelop in leaves (for cooking), 'ofulua, twenty leaf dishes of native food; Ma. *kohu*, *kokohu*, a., somewhat concave, bent or

warped so as to become concave (cf. Ef. *kofukofua*), *kohu*, to cook in a native oven any article contained in a hollow vessel, To. *kofu*, to enclose or wrap up, to clothe, Ha. *ohu*, to roll up (as the sea that does not break) a roller, a swell, *ohua*, a crowd of people, *ohui*, to twist round, *ohuohu*, heavy, burdensome, a wreath worn round the neck, to dress in uniform, Tah. *ohu*, a bank or ridge of earth thrown up, a bundle of native food tied up and baked in the native oven, to bend downwards as the branch of a tree, to stoop, to twirl round as a wheel.] A. *kabba*, to roll up into a ball, to make into balls (food) for cooking, to invert, to stoop, to be heavy, A. *kobbat*, *ḡabāb*, (see under *kabu*, d. *koau*, supra): *kobbat* also denotes a mob of horses, crowd or mass of men, herd of camels, a ball of threads rolled up together, a heavy ponderous thing, a hill, *kabkaba*, 2, to be wrapped up, enveloped, to wrap up or envelop oneself in one's garment).

Koi, d., dem., this, d. *kei*: *ko* dem., and i, dem.

Koia (ko-ia, ko-ya), same as preceding.

Koi, s., and

Koika, s., a boundary, from

Koi, or *ko i*, v. t. See *goi*.

Koko, s., c. art. *nekoko*, reddish juice or paint for *naфона*, made from a plant

(also called *nekoko*): *goko i*.
[To. *koka*, Sa. 'o'a, id.]

Kokoro, s. See under *gor i*.

Kokoti, s., a net for catching fish: *koto*.

Kola, d., and redup.,

Kokola, v. i., to be bent, d.
kolo, *kola ki na buruma*,
(a mother-in-law) bends or
stoops to the son-in-law. H.
kara', id., transposed. A.
raka, see *lako*, infra.

Kola, v. i., and redup.,

Kokola, v. i., or *gkola*, to be
arid, dry; hence

Kōla, s., a dry stick or log.
A. *kahala*, *qohol'*, to be arid,
dry.

Kola, v. i., and *gola*, and
redup. *gkola* (*kokola*), to call
out, cry out, to speak loud;
hence

Kola oli, s., echo, lit. calling
out like. See *oli*. [Fi. *kaila*,
to shout, Mg. *akura*, s., shout-
ing.] H. *kara'*, to cry out,
call out.

Kolau, redup. *gkolau*. See
galau i.

Kolau, s. See *kalau*, spider's
web, dd. *kalai*, *nilau*; *na-
mera kolau*, web of fat on
the inwards of a pig. [An.
nilva = *kolau*, *nilvanilva* =
namera-kolau.]

Kolau (see preceding word),
pr. n., prob. originally given
to a warrior full of stratagems.
See also the verb under *kalau*,
to weave, to lie in wait, watch
in ambush (as in war). A.
'aruba, to be wily or cun-
ning.

Kolobu na, s., its joint (of a
bamboo or reed), applied also
to the knobs or rivets on a
tank. A. *karibu*, joint of a
bamboo or reed.

Kolōfa, v. c., to be bent, as
with hunger or famine, redup.
gkolōfa. See *lofa i*, *lōfa*.
[Fi. *kalove*, bent, from *love-t'a*,
to bend.]

Komam, dd. *kinami*, *kimam*.

Kon, v. i., or a. (with ending
n), and redup.,

Kokon, *gkon*, to be bitter (of
anything), *kona ki*, to be
bitter towards (someone), *na-
marita na i gkon*, his belly
is bitter (he is angry). [Sa.
'ona, 'o'ona, bitter, sour.
'ona, bitter, poisonous, 'onā,
to be poisoned, 'o'ona, 'onasia.]
A. *homa-t*, E. *hama-t*, H.
hamah, bitter, heat, gall,
poison.

Konai na, s., c. art. *nakonai*
na, his gall or bile: *kon*,
bitter.

Kona, v. i., *gona*, to stand
firm, to be fixed, firm, then,
to have the mind fixed upon,
to be occupied with, *kona ki*.
H. *kun*, prop. to stand up-
right, Hi. to set up, found,
then to apply one's mind to,
Ni. to stand firm, fixed, steady,
firm, constant;

Kona gor i, v., to stand firm
protecting him (as in war).
See *gor i*.

Konā i, or *konai*, v. t., and
gonai, to pierce (as a board
with an instrument like an
awl). E. *kanawa*, to pierce.

Konaisai, v., to pierce through.
See sai.

Kore na, s., see gore na, brother's sister, sister's brother, children of the same mother (actually), or, if not, members of the same nakainağa.

Kor i. See gor i.

Korò sa, v. t., conceal it (as misconduct of which one is accused): gor i.

Koro, s., c. art. nakoro, a fence, a wall, d. àra, c. art. nàra: gor i.

Kōro, s., a fish fence, enclosure for catching fish; a ring (or halo) round the moon: gor i.

Koro, s., c. art. nekoro, incantation or rites of divination; and

Koro, v., to divine: gor i.

Koroatēlaği, d., or nakoro-atēlaği, the sky, dd. koroin-laği, rikitēlaği, lit. the fence, or that which surrounds or encloses the atēlaği, q.v.

Koroinlaği, s., d., the sky, lit. the fence, or that which encloses heaven. See laği, elaği.

Koroki, v., to insist (as in argument), provoke, irritate. S. gareg (Pael), to provoke.

Kori, or koria, also kuri, or kuria, s., a dog, a warrior, a brave, cognate oro, to bark. [Sa. uli, id., Ma. kuri, a dog, any quadruped, To. kuli, a dog, Fut. kuli, Ta. kuri, Epi kuli, kulin, TaSa. vurin, Malo vuria, Ml. kuri, id.] A. gorw', a young dog, gariyy', brave.

Kori, interj., also in akori, kori la! this now indeed! here, or there indeed! ko, dem., ri, dem.

Koro, v. i., to snore. See goro.

Koroi, d. kurūi, a woman; and

Koruni, kuruni, q.v. See Ch. II. 17. e.

Kos i, kus i, v. t., to cut or shear off (as the end of the outer covering of a young cocoon fit for drinking); and

Kosu-mi, v. t., to husk a cocoonut, also kusu-mi, gusu-mi; i gusu, v. i., said of a ripe cocoonut which separates itself and falls from the tree, kusu-mi, or gusu-mi, v. t., to gather cocoonuts from the tree, kusu, or gusu, v. i., to be ripe, soft, makusukusu, to be ripe, soft, kusue na, s., the soft place on the top of a child's head, the last to close up, makus, q.v., s., cutter or knife. A. gazza, to cut off, shear; to cut (grass, &c.) in order to gather provender, to cut off the clusters of dates from the tree; to begin to ripen (dates), 4, to have (sheep) ready for shearing, or ripe grain, to be ready to be gathered from the tree (dates), to be ripe or ready for gathering (fruit of the palm tree), for reaping (grain), for shearing (sheep); migazz', a cutting instrument.

Kosu, s., a cutting instrument

made of bone: preceding word.

Kosoāfa, s., c. art. *nakosoafa*, dd. *nasoāfa*, *soāfa*, a plant used in ceremonial or ritual purifications: it is swept down the limbs to carry away the uncleanness; lit. the tree that carries (away); **kosu** (see *kasu*), and *afa* i.

Kota, s., a time, in, i *ta kota ki* (a person), he appoints a time to or for (someone); and in

Kotfān, d. for *gotafānu*, *gota fānu*, q.v., evening.

Kōte, d. for *kāuota*, and *ēt*, q.v.

Koto bolo, s., a basket (see *bolo*). [Ml. *gat*, *Malo gete*, To. *kato*, Sa. *'ato*, a basket.] A. *ka'tat*, a basket (for carrying dates).

Koto, s., a kind of crab: so called from nipping. See following word.

Koto-fi, v. t., *kote-fi*, *kotu-fi*, *gote-fi*, redup. *kokokote-fi*, *gotokote-fi* (intensive), to cut, to cut off, break off; *eni gote-fi*, to lie across it, *bala tagoto*, inclined across, across, *ba gote-fi*, go across it, *soka gote-fi*, leap across it; *sai gote-fi*, *tuba gote-fi*, pronounce judgement against him, condemn him to death, i *gotokoto bat i*, he made a beginning, first did it (*broke* ground in the doing of it), *makoto*, broken (a stick, or anything), ceases (as war), a *makoto ki*, I cease from (a

thing, as a thing I have sold), have no further connection with, separate from, cease from (a thing or person), *kuti nakoau*, cut up the pudding (cooked), *gkuti* (*gukuti*), to make a stealthy invasion or inroad, i *gai tagoto*, or *makotokoto*, he screams abruptly, cries out in sharp, sudden, broken screams; *kokoti*, a net (cutting off the fish); *bagote-fi*, to buy it (make it separate from its former owner); i *kote-flau isa*, he breaks me off from it (a thing I possessed); *bikutu*, v. r., decide about (someone), *bikutu ki nia*, decide about him, *sera makoto*, to be startled, surprised, *makot*, a place. [Sa. *'oti*, to cut (as the hair), *'o'oti*, *'oli'oti*, Fi. *koti-va*, to clip, or shear, *ai koti*, scissors or shears (originally a shell or shark's tooth).] A. *ka'fa'a*, cut, cut off, separate, cross (a river); cease; decide about (a thing); to snap (as a rope), break; to break off, cease from (a journey, &c. = *makoto ki*); to invade, or make an inroad, stealthily, &c.; *mak'fa*, a place.

Ku, verb. pron., 2 sing., and pl., you.

Ku, dem., this, as, *nai ku na*, d. *gā kin*, this (is) he, or it, *nai ua nağa*, *nai ua*, *nai nağa*, *nai kis*. [My. *iku*, that.] E. *ku*, id. See *ko*, *ka*, *ki*, dem.

Ku, d., kua, or ġua, v. i., to cry out, vociferate, cry or call out, low (an ox). H. ga'ah, S. g'o', cry out, vociferate, low (an ox).

Kua, ġua, preceding word.

Kua, ad., inter., and indef.: ġua, q.v.

Kuba na, s., c. art. nakuba na, its or his day; d. for uba na, or ube na, q.v.

Kubeġa, s., d., a net (for catching fish), d. kuḡena, id. [Sa. upeġa, Tah. upea, Ma. kupeġa, id.] A. kiffat, a net, from kaffa, to wrap round, &c.

Kubu, s., inside, the belly, also kobu, and kabu, d. kama (in arekabu, q. v., ānekama), then, inside (a house), and with the prep. e, ekubu, ekobu, in the inside, inside: then, ekobu, in one d. denotes also a house. [Mg. kibu, the belly, kubani, its centre or middle, kubuni, the inside, inner part, entrails.] A. ga'fu, the belly, interior cavity of a thing, inside (of a house), from gāfa, to be hollow.

Kufaġufa, d., v. i., to fly, to flap the wings, flutter. [To. kapakapa, to flap the wings, My. kapak, to fly, flapping the wings, not gliding.] A. ḡa-faḡa, 1, 4, to fly, to flap with the wings.

Kui na, d., s., c. art. nakui na, d. kihi na (i. e. kisi na, in that d. h is for s), the back, rump, tail: kui na d. bui na,

and kihi na (i. e. kisa na) d. bisi na, by the change of b and k.

Kuku, v. i. See ġuku.

Kuli na (d. uili na), s., the skin, bark. [Ha. ili, Ma. kiri, skin, bark, My. kulit, skin, hide, pelt, leather, bark, rind, husk, shell, Mg. hudiḡa, skin, bark.] A. gilid, id.

Kulu, v. i., to wrap oneself up, to cover oneself up (as in bed);

Kulu-ti, v. t., same as kalu-ti;

Kulu, s., c. art. nakulu, cloth, covering, that which covers;

Kulekule, or kulukulu, d., id.: kalu, q.v.

Kuma na, s., or ġuma na, c. art. na kumana, inner bark, pellicle, or cover, as of an egg, orange, &c.: d. for kamu na.

Kum i, v. t. (see ġum i), to absorb, redup. kukumi.

Kumu, d., pers. pron., 2 pl., you, dd. akam and akamus, kami, nikam, nimu, nēm, or nēēm, ēġū. [My. kamu, Tag. kamo, Ml. P. hamdi, Epi kamiu, Ta. ituma, id.]

Kunuti na, s., c. art. naku-nuti na, food, fruits, as the almond; also new yams. See kan i. A. 'ukilat, whatever is eaten, as fruits, &c.

Kūra, s., c. art. nakūra, a plant; so called from its bitterness. Of a stingy man who withholds food from a visitor it is said, nalo anena

i bi nakūra. See under gura i.

Kuraf, d. for karafi, q.v.

Kuri, or kuria, s., same as kori, korīa, dog.

Kūru, or kūra, a., shrivelled, dried, nāli kuru, shrivelled dried leaves (as banana leaves when withered and dry are). See kara, or gara.

Kuru ki, v. t., to gather together; and

Kuru-maki, v. t., to gather together; and

Kuruk; and

Kukuruk (ḡkuruk), v. i., or mid., to gather itself, or to be gathered together: see ḡuru ki; belonging to this stem are also takāra, crowd (of men), and makara, to be gathered together, d. (transposed) maraka, or meraka. See ḡuru.

Kuruku na, s., kuruku natua na, the ankle: kuruk. The ankle is so called because the leg *gathers itself*, as it were, into the knob of the joint.

Kurumase na, s., d. (transposed) for borakese na, q.v.

Kuruni, s., a woman. See Ch. II. 17. e. And

Kurui, s., a., id.

Kus, d., v. i., to be hidden; d. ḡusu (i.e. kusu), q.v., to stoop. As to connection of these two meanings, see belu: a man *stoops* to avoid being seen, or to be hidden.

Kus i, or kusi, v. t., to go in the track of, follow, usually usi, q.v. (the k being elided),

rafe kus i, to go through following it (as a pig going through a hole in the fence of a garden following another pig), hence the proverb, uāḡo iskai i ḡora bua nakoro, uāḡo laba i rafe kus i, *one pig bursts open the fence, many pigs go through the opening following (or after) it: in takus i, rukus i (nrukus i) the k also is not elided. See usi.

Kusu na, d., s., dd. kui na, kihi na, bui na, q.v.

Kusu, v. i., and

Kusue na, s. See kosu-mi.

Kusue, or kusūue (pronounced kusuwe), d. kusu, s., rat (or mouse). [Ta. yasuk, Ml. dd. khasup, akasu, Pa. asua, Santo dd. karibi, keriu, Ma. kiore, Sa. iore, My. tikus, Mysol kelof, Gilolo luf, lupu, id.] A. kuṭrub', rat.

Kut i, v. t., to cut, and

Kukut i (ḡkut i), redup.: i ḡkuti ban, he goes to make an inroad stealthily (as in time of war); also sī kut i (sī, to shoot) to shoot not killing, but only cutting or wounding; and

Kutu ki, bikutu ki, to decide about (someone). See koto-fi.

Kutu, s., louse. [Sa. 'utu, louse, an insect which eats the skin of the hands and feet, My. kutu, louse, To., Fut., kutu, Ta. kiget, An. get, Ml. P. gut, Malo utu, louse.] A. kuṛdu', &c., id.

NOTE.—There is no other

rum, ram, v. to be high, to raise (anything, voice, &c.), lift up (take up, away), rim, ramut, marom (barou), ramah, E. rama (for ramat), the third heaven, aryam, heaven, aryamat, the heavens, Mod.S. mirem, &c., to raise up.

Lagāraf, v. i., or mid., to mourn (as for the dead): lağa-ti, to raise, and teraf i, to scratch, from raising the hands and tearing or scratching the cheeks in mourning (see bora i., bora na, the temples).

Lagāfaru na, v. and s. compounded, to raise its wings (a bird): lağa-ti, and afaru na.

Lagafasu ki, v., make a sign to: lağa-ti, and fasu na.

Lagilagi, v. i., to be proud, uplifted. [Ha. lanilani, to be high-minded, proud, show haughtiness.] See lağa-ti.

Laga ki, v. t., to have, to possess. See laka.

Lagi, s., c. art. nalagi, the wind: other forms of this word are in, and redup. āgiēgi, with article nīn, nāgiēgi, the air, the breeze. [Ml. nien, Paama laj, Am. liq, yig, Fi. t'aji, My. agin, Mg. anina, Bu. lōma, the wind, Sa. mataji, to blow, be windy, ps. matajia, s., the wind, Ma. mataji, the wind, kotēgiēgi, gentle wind, kohegi, or kohegiēgi, wind.] A. nasama, to blow gently (the

wind), nasam', a light wind, na'sam, and nasim', a light wind, breeze, air.

Laḡo, s., fly; laḡo fū, buzzing fly, blow-fly. [Sa. laḡo, a fly, My. laḡau, a large fly, a blue-bottle.] A. lakka'u, a fly, from laka'a, prehendit extremo rostro rem.

Lāgo, v., to prop, s., the wooden pins whose sharpened ends are driven into the sama (outrigger), and whose upper ends (crossed) hold and bear up the nakiat, of a canoe. [Sa. laḡo, Santo lako, props of a canoe.] A. rakaha, to prop, see laka.

Laḡor, or laḡora, or laḡoro, ad., d. lakor, q.v.

Lai. See la i: redup.,

Lailai, v. t., frequentative or intensive.

Lai, or lei, contracted to le, li, s., woman, as, le kiki, little woman (in addressing a female child or girl), le, or li meroan, women, ladies (in addressing an assembly of women): this word is used before names of females, as ma, q.v., is before names of males, as, lei, le, or li, māko, madam, mistress, miss, or lady, mako. [Fi. adi, contracted di, id., Bali luh, Mota iro, ro, id.] H. 'is's'ah, Ch. 'ita, S. 'atto', A. 'untha, woman, Ch. emph. 'itta', 'intta', id. But see Ch. II. 17. f, e.

Lai, s., c. art. nalai, or inlai, or nilai, sail (of a canoe or

ship). [Sa. *la*, Ma. *ra*, Mg. *lai*, My. *layar*, N. Guinea *rer*, id.; My. *layar*, to sail, to navigate, also *bārlayar*, and *malayar*.] See *tiri*, *riri*, to fly, &c. *Lai* is what makes the canoe fly, its *wings*. Ma. *rei-a* (from *rere*, to fly), to be sailed over. Cf. *lea*, infra.

Lailai, v. i., to be delighted, rejoice. [Mg. *laulau*, play, playthings, *mīlāulau*, to play.] A. *laha'*, n. a. *lahw'*, to play; to be delighted.

Lai, or *lei*, or *la i*, v. t., to pluck, to gather (fruit), *lai nua nakasu*, to pluck or gather the fruits of trees. See *bila i*, or *bilai*. [My. *lāli*, to pluck, to gather.] E. 'araya, H. 'arah, to pluck, to gather (as fruits).

Lai, or *lei*, v. t., to tie up, as *lei namanuk*, to tie up a wound. A. 'ara', to tie up; fasten.

Lak, d. for *lako*, q.v.

Laka, s., *laka leo*, foundation or cause of a matter or affair; and

Laka, or *lake*, c. art. *nalake na*, its foundation, then, its cause, as, *nalake na tafa*, the foundation of the hill or mountain, *Atua i bi nalakegita*, God is our foundation, i.e. our upholder, *te uane i bi nalake nafakal*, that is the cause of the war, then *nalakena*, because, lit. its cause; and

Lake, or *laki*, v. i., to marry (of a woman): *lake ki nanoi*,

marry a husband, lit. betake herself to a husband; and *lake kiena*, betake herself to his house, and then generally of anyone, i lake, he betakes himself (to dwell somewhere), i lake en lu ua, he has betaken himself to dwell here; *laga ki*, v. t., to have, to possess, d. *lakea ki*, *telakie na*, its possessor, or *telake na*, *atelakie na*, *atelakea na*, or *atelake na*, id., *Atua i bi atelakea gita*, God is our possessor, possesses us. [Ma. *taketake*, a., well founded, *take*, s., root, stump, post of a *pa*, cause, *putake*, s., base, root, reason, cause.] A. *rakaha*, to lean upon (something); to betake oneself (to someone); to place upon, found, as to found (his house upon a rock), 4, to support (prop up), 5, to abide (in some place); to use free power (in a matter); *rukah'*, the firm side of a mountain, by which it is upheld, 'arkah', a foundation.

NOTE.—The expression *tulake*, is composed of *tu*, to give (or *tua*), and *lake*, and means to give in trust to (to give relying upon or trusting in)—*i tulake is*, he gave in trust it, *i tulak irā sa*, he gave in trust to them it (as a present or money to be taken charge of and conveyed by them to the person for whom it is intended).

Lakau, v. t., d. (transposed)

for *galau i*, q. v., to cross over. [Sa. *la'a*, to step, to pass over, ps. *la'asia*, redup. *lala'a*, *la'ala'a*; *la'ai*, to pass over, break over (as a wave over a canoe from one side over to the other), *la'aga*, *la'asa'aga*, a step, a stepping over.] Hence **Lakau**, s., a crossing place in a fence; a stile.

Lako, s., d. *lak*, a small enclosure (like a hole, for putting or confining a pig in). See following word.

Lako, v. i., dd. *laku*, *loku*, *loko*, *roko*, *nrok*, to stoop, be curved, then stoop or crouch, concealing herself (as a mother-in-law from her son-in-law), to be concealed (as one stoops in order to be concealed, see *belu*, *kusu*), redup. *lakolako*, c. prep. *ki*, *lakolako ki*, to be crouching and stooping and concealed from (someone), *toko loku*, to abide concealed or in concealment, *luku*, id., *luku-taki nia*, or *loko-taki nia*, to place him in concealment (as a wounded warrior for surgical treatment), *ba lako-saki nia*, to creep upon it stealthily (as a hunter upon a bird), hence *ba lako*, to hunt (birds), lit. to go concealed, *luku*, or *luk*, a hole or pit, *luku noai*, a well, *lako*, or *lak* (see preceding word), *baluku* (i. e. *ba luku*), a curved *ba* (concavity). [Fi. *roko*, a bowing form or posture, a., bent like a bow, ad.,

sa lako roko, goes stooping or bowing, *ai roko*, bow-string, *roko-la*, bend a bow, *roko-va*, bow to, pay respect to, *rokoroko*, reverence, respect, *vakaroko*, bow down with weakness, or go stooping, Sa. *lolo'u*, to bend, bend down, bend round.] A. *raka'a*, n. a. *roko'*, or *ruku'*, to stoop, to be curved or bent, to bow or be bent down (as in prayer), *rak'at*, bowing, stooping (as in prayer), *ruk'at*, a hole, pit.

Lakolako ki, redup. of preceding word; and

Lako-saki, the same.

Lakor, ad., i. e. *la-kor*, indeed now: *lakor* is sometimes practically syn. with *la as*, *i fe la mai matol*, or *i fe lakor mai matol*, he may indeed come to-morrow, or the latter may be rendered, he may indeed now come to-morrow. This is the lit. translation, but it might be expressed, he may perhaps, or possibly, come to-morrow, hence, *i lakor sa ko māki*, it indeed now is bad, or don't-know, and simply, *i lakor sa*, expresses that the thing very probably is bad in the speaker's opinion, who, however, does not state, as a positive, ascertained fact that it is so: *la*, ad., and the dem. particles *ko* and *r'* (*ra*, *ri*, *ro*, *ru*).

Lākōrē, s., a kind of flute. A. *nākōr'*, cornu, tuba, Nm. *naqour*, clarion, A. *nakara*,

3, to make hollow, hollow out (as wood), A. *naḡur*'.

Lala, s., an idiot, one demented, a fool. [Fi. *lialia*, s., an idiot, a., foolish, out of one's mind, Mg. *adala*, s., an idiot, one destitute of reason, a lunatic, a fool, a., foolish, infatuated.] See *alialia*.

Lālā ḡor i, v. t., to conceal, deny: ḡor i, and lālā, for laulau, redup. of lau.

Lalo na, or **lalu na**, s., c. art. *inlalo na*, the belly, then the front (see *elalo*), and the under side (as of cloth): *alo na*, q.v.

Lam i, d., v. t., to eat, hence

Lamien, s., c. art. *nalamien*, act of eating, food. H. *laham*, to eat.

Lao. See *lau*.

Larua, num. 7, *la*, for *lima*, 5, and *rua*, 2.

Lāsa, or **lās**, s., a bowl (as a kava bowl), a dish, a cup. [Ml. P. *ras*, Malo *lasa*, Santo *las*, id.] A. *ṭās*', vasculum, Ct. *tāss*, a bowl, Nm. saucer, flat cup.

Laso na, s., c. art. *inlaso na*, the testicles. [Pa. *āsī*, Am. *luho*, Ml. dd. *lisi*, *erasi*, Fut. *raso*, id., Sa. *laso*, scrotum.] A. *ḡisy'*, and *ḡuḡy'*, and *ḡuḡyat*, *ḡ'uḡa'*, the testicles.

Lasoa, v. i., or a., to have swollen testicles: preceding word and a. ending a.

Las, or **lasi**, v. i., or a., big, large, great, sufficient; and redup.,

Lasilasi, id.; and

Las i, or **lasi**, v. t., to meet, i.e. to suffice, be sufficient for, as *naḡinaḡa i lasiḡita*, the food is sufficient for (meets) us and you, *tilasi*, id., also to meet, come upon, come across (a person) *i tilasinami nabua*, he met us — them on the way, *bakatilasi*, to suffice, redup. *tilatilasi*, id. A. *'aras'a*, to meet, *'arus'a*, to be wide, large, 5, *ta'arras'a*, for which is used also *ta'arras'a*, to meet, 2, to make wide, large.

Latesa, num. 6, *la*, for *lima*, 5, and *tesa*, 1.

Latolu, num. 8, *la*, for *lima*, 5, and *tolu*, 3.

Lau, s., the sea; usually with the prep. *e*, *elau*, or *a*, *alau*, q.v.

Lau, s., c. art. *nilau*, dd. *kalau*, *kolau*, q.v. [Bisaya *lauca*, a spider's web, Fi. *lawā*, a net; an ambush; to lie in ambush.]

Lau i, v. t., to plant (a yam or other plant); to plant anything upright, as a post or stake; to plant (a spear in anyone); *laulau i*, to plant, (words in anyone), putting him out, or exposing him in his true colours; *lau suru e*, to plant (words, in anyone) tempting him; and

Lau, v. i., to stand upright (to be planted), *lau tu*, lit. to stand planted, i.e. to stand upright; to fall down (planting itself), as rain, &c.; and

Lau ġor i, v. t., to plant, surrounding or concealing him or it; redup. *lālā ġor i* (for *lau-lau ġor i*), id., intensive; and

Lau fai i, v. t., d. *lau bua i*, to plant (as a spear, in anyone) piercing him. See *fai*, *bua*. [*Sa to*, to plant, to build, to fall (as rain), &c., *To tau*, to implant, to plant, to drop, to fall, &c.] *H. naṭaʼ*, fut. *iṭaʼ*, inf. *ntoaʼ*, to set (anything) upright, to plant (any plant); to plant (anything, as a people); to fix, fasten in; set up (as a tent, an image), n. a. *ṭaʼat*.

Launa, s., c. art. *nalauna*, redup. *nalalauna*, a community, as the people of a village or district. Lit., the people planted, born in the country: see preceding word.

Lausa. See *lousa*.

Lausu na, s., the nose, d. for *naḡusu na*; la, art. (usually na), and *usu*, for *ḡusu*, q.v., nose.

Le, s. See *lai*, woman.

Lē, v. t., for *lai*, or *la i*: *i lē mina*, he puts out the tongue: *lua*.

Le, ad., d. for *la*.

Le, also *leo*, and *lo*, v., to see, as *lo nasān*, see evil, *lo nafanua*, see the land, to look, *lēbi*, or *libi*, look upon, *libi-si* (d. *lim-si*), look upon him, *libi nata*, look upon, see a person, d. *leḡa nata*, look upon a person, *leḡa i*, look upon him, see him, d.

lekā nata, look at a person, *lekā*, look at him, see him; **Lele** is, redup., to look for it, d. *leoleō sa*, *rai*, q.v., aspect, look, forehead, *rairai*, to be in countenance, unabashed, unashamed, *leo*, or *lo*, to watch, i.e., to look, *ba lo*, behold. [*Sa leo*, to watch, redup. *leleo*; *leleoḡa*, a watching, *leleoṣaʼi*, to watch, *My. liat*, to see, to look, *liati*, *liatkan*, &c., *Mg. hiraṭa*, sight, seeing, *Fi. rai*, a, seeing, *rai*, *rairai*, to look, *rai-tʼa*, to look at, *rairai*, a prophet (a seer), *vakarai-taka*, to show.] *H. raʼah*, to see, *raʼah bē*, look upon, see, *raʼah ʼetʼ*, look at, *Hi*. to show, *roʼeh*, a prophet, seer, *A. raʼaʼ*, to see, 4, show, *E. reʼya*, to see. See also *borea*, *naborea*.

Le, *leo*, *lu* (in *lu rik*, d.), *lo*, s., c. art. *nale na*, *naleo na*, *nalo na*, his voice, speech, word, *roḡi nalō na*, hear his voice, i.e. obey him, or *roḡi berakati nalōna*, or *nalēona*, d. *nalēn*; without the nom. suf. and with or without the art. it signifies a thing, something, as, *nalo sikai*, one thing, *nalo lāba*, many things; *nalo naḡiena*, on account of, for the sake of, his name, lit. the thing of his name; *lo-soko*, true, lit. true thing, *lē-soko*, *lo ḡalo*, empty, worthless thing, *lo sa*, bad thing, *lo uia*, good thing, d. *lo amau*, true, lit. true thing, hence the expres-

sions sera-loamau, or sera-lēsoko, to believe, sera-loḡalo, to deem worthless, despise. [Sa. *leo*, the voice, a sound, *leoleoā*, a., loud talking, To. *lea*, speech, voice, language.] A. *la'a'*, to speak, n. a. *la'w'*, sound, voice, lo'at, word, language, dialect (see *misleo*, infra).

Lea ki, v. t., to toss away, throw down (anything), to sweep, drive away (as the wind trees), and redup.,

Leleaki, v. t., intensive. [Sa. *lele*, to fly, *lelea*, to be driven by the wind (as if made to fly), To. id. and *le*, to drive.] See *tiri*, *ri*.

Leana, v. i., or a., d. *lēna*, d. *lēg*, to be straight (not crooked), then to be right, upright, righteous, *bisa lēna*, speak straight, i.e. right, *natamole lēna*, a straight, i.e. upright or righteous man; *tu lēna*, to stand straight, stand up. [Fi. *donu*, straight, then righteous, *vakadodonutaka*, to make straight. Sa. *tonu*, a., right, straight, correct, To. *tonu*, straight, direct, clear, *faka-tonu*, to make evident, manifest, *tonuia*, righteous, *tu tonu*, (stand) upright.] H. *takan*, to be or become straight, Pi. to make straight, to dispose rightly (proverbs).

Lēpa i, *leba i*, or *lebe i*, d., v. t., d. syn. *lēka*, to look upon it: *le*, to look, see.

Leba, redup. *leleba*, *lebaleba*

(intensive), v. i., or a., to be or become big, great: *nalebalebān*, greatness, the being great: *laba*.

Leba, s., c. art. *naleba*, s., a species of earth, clay, mud, dirt, *lebalebara*, a., dirty, soiled (a. ending ra), d. *leba-lebā*, a., id. (a. ending a), d. *laḡo* (i.e. *leba ḡo*, or *ḡoa*) stinking *leba*, slush, mud. [Ha. *lepo*, to be dirty, defiled, soiled, s., dirt, ground, clay, *lepolepo*, dirty (intensive).] A. *ṭabi'a*, to be dirty, *ṭabe'*, *ṭaba'*, dirt, mud, *ṭaba'a*, to impress or seal, (4) to make a watervessel from clay, *ṭub'an*, clay.

Lebaleba, v. i., or a. See *leba*, *laba*.

Lebalebā, a. See *leba*, s.

Lebalebara, a. See *leba*, s.

Lebule, v., i.e. *le* (*lele*), to go round, and *bule*, q.v., to complete, to go completely round (of a canoe, as round a point or headland): *lele*, *ilifiki*.

Lēg, v. i., or a., d. for *lēna*, *leana*.

Lei. See *lai*, s., woman.

Lēka, v. t., *lēkā*, look at him, *lēkā nata*, look at, see a person: d. *leḡa*. See *leo*.

Lele, or *lili* (*lle*, or *le*, *lli*, or *ili*, l'), to wind, to go round, turn, curve, as, *raru i sēfa*, *soko*, or *bā lele ki nāfanua*, the ship runs, moves swiftly, or goes curving round the land (island), *nāfsan i soka*

lele nafa^{nua}, the word moves swiftly round (i.e. all through) the land, le-bule, q.v., le, or li-taku na, or lele taku na, to turn behind his back, lele takunā sa, to turn behind one's back with it (i.e. to do, say something, concealing it from someone), ili-fiki, or lili-fiki na^{gusu}, to round the point or cape (a canoe), ilisela, or lili-sela, as, i su-rata ilisela, he walked all the way, lit. round the way (see sela), i talele (or talle or tãle), he turned aside, i talele ki, he turned or turns aside from (a person or thing), malele, to be bent or curved (as a branch of a tree heavy with fruit), bilele, v. r., to turn hither and thither, lūsi, or lūlūsi (i.e. lele usi), lit. to go round following or tracking it, as, lulusi noai sera, he follows the stream, walking in the water, lusi nakasu, goes along a stick, lili maroa, lit. to go round turning itself. [Fi. *lele-ʻa*, to bend.] A. lawa (لوا), to wind, bend, turn, &c., E. ḥwḥ (cg.) for ḥwḥw, H. ܠܘܐ.

NOTE.—See the cognate liu, liliu.

Lele, s., tortoiseshell, the cover of the turtle; a tortoiseshell bracelet. The shell of the turtle is called lele from its round or curved form. See preceding word. [Mg.

rere, the largest kind of tortoise.]

Lēmina: lē, v. t., to put out, and mina, s., the tongue, to put out the tongue, syn. lua mina. See lē, lua, v. t.

Lēna, d. leana, q.v.

Leo, to look, see le; le or leo goro gita, to watch, look for, expect, look after us.

Leo, s., c. art. naleo, thing, affair; hence

Leōuān, s., c. art. naleōuān (i.e. naleo uān, that thing, or affair), a feast (in heathenism), or heathen gathering, in which offerings or sacrifices are made to the natemate, and presents given to the guests.

Lēr, v. i., d. for liliu, q.v., to return, go or come back, also, i mer lēr brigi, he did it again, lit. 'he mer (q.v.) returned did it.'

Les, s., c. art. nales, a plant with thick dark leaf; and

Lēs, a., dark or dusky, as in fa'lès (fale les), dark or dusky cave (name of a big cave at the entrance of Havannah Harbour); ra lēs, Dark-rā or Dusky-rā, a name of Hades. See rā. A. la'isa, n. a. la'as', to become dark, or blackish, 'al'asu, of a dark colour, dusky; multus et densus, *de planta*.

Lēs, s., coral rock, or stone. Cf. A. radat, a rock in water; radat, rocky, stony, a place like a rugged hill.

Lesilesi, for lasilasi.

Let, v. i., or a., to be stiff, rigid; redup.,

Lelet, id., intensive; and

Lêt, s., spasm, rigidity, as in tetanus. See leti, alati.

Let i, for alat i;

Leti bati ore, same as alatera-bati;

Leti lua i, v. t., to grasp, or seize, taking it away, leti lua i kiana, grasp it away from him;

Letileti, a.: natamole leti-leti, a grasping man: alati.

Letilet, or

Letilot, v. i., to crackle, as the bubbles of boiling water; and

Letilot, s., c. art. naletilot, d. naltelta, froth, i. e. lit., bursting bubbles. See lita.

Li, s., place: for alia.

Li, s. See lai, woman.

Lī, v., d. See lulu.

Lia, s. Same as li, or alia, a place.

Līḅa, s., an arrow with a broad point (about the size of a shilling) for shooting birds, or the arrow head of such an arrow; and

Līḅa i, v. t., to shoot birds with the līḅa (which does not pierce them, but kills them by a violent blow or shock).

A. lagafa, to strike violently; lagif', an arrow with a broad head.

Libi-si, d. leḅa i, or leba i, v. t., look upon him, see him: see leo.

NOTE.—In two other dd.

this word occurs (the b changed to m) as lim-si or limi-si, and lumi, see him.

Libo, v. i., hide, to vanish, disappear, be hidden, talibo, id.; hence libo, s., a vanishing demon, a demon that assumes the aspect of someone to deceive, and appears to one in the forest, and then vanishes after the evil deed is committed, leaving the victim to return home to die; liboki, c. art. naliboki, a name of Hades (the invisible world, or hidden refuge or home of the dead);

Libo, s., an evil demon. See libo, v. i.,

Liboki, s., c. art. nalibōki, the invisible world, or hiding place where departed souls dwell, Hades. [Sa. lafi, to hide oneself, lalafi (of many), lafiṭa'i, to conceal, lafiṭaḡa, a hiding place, Mg. levina, buried, interred.] A. ṣ'aba', n. a. ṣ'ab'a and ṣ'ubu', to hide (in the earth), ṣ, to hide, be hidden (hide oneself), cf. ṣ'āba, to lie hid in wait for the enemy, maṣ'ba', hiding place.

Libu, v. i., to be covered or dirty with ashes, ash-coloured;

Libu, s., an oven stone, the stones that are heated red hot for cooking in the oven (so called because covered with ashes, or ash coloured); hence

Lilibu ki, v., to put the libu

on the oven fire to be heated.
See *abuabu*.

Libu, or *lebu*, s., d., the middle of the lower part of the body at the upper part of the back of the pelvis. [Ml. Ur. *livu*, TaSa. *libuka*, the middle.] H. *leb*, the middle, heart, *lubbu*, cor et medulla rei, &c.

Lībuis, d. *lifāru*, q.v.

Lifa i, v. t., to bend, and redup.,

Lifalifa i, id., intensive; *mali-bai*, to be bent, see also *lofa*, *malofa*, and *lufa*. [Sa. *lavalava*, wrapper round the loins, *lavasi*, to tie round and round, entwine (as a serpent), *lavelave*, *lave*, to entangle, be intertwined, intricate, My. *lipat* (*lampis*, *lapis*, *lāmpit*, *lāpit*), Ja. *lāpit*, to fold, lap, lay in plaits, Mg. *lefifa*, folded, bent, plaited.] A. *laffa*, to be intricate, involved, intertwined; to wrap up, wrap round, to fold: Nm. wrap up, roll up, *loffā*, coil of turban, winding of road, *lifafa*, wrapper, envelope, bandage, 8, to be wrapt, &c.

Lifalifa, v. i., to blaze, *naka-bu i sor lifalifa*, the fire burns blazing, or putting forth flames. [Ha. *lalafa*, *lafalafa*, to blaze (of a fire), Mg. *lelufa*, My. *malapu*.] A. *lahiba*, n. a. *lahb'*, to blaze, put forth flames.

Lifāru, s., and a., dd. *lībuis*, *rāfālu*, *rīfālu*, a part, some, as *natamole lifāru*, some

men, *lifāru ru bano*, *lifaru ru toko*, some went, some remained. [Fut. *efaru*, some, many, Niue (Savage Island) *fulu*, some.] A. *ba's'u*, a part, some, and pl. dem. *li* (ri, ra). See Ch. V. 1.

Li-fiki, for *ili-fiki*, q.v.

Lifu, s., d. for *rifu*, q.v.

Lifu, v. i., and redup.,

Lifulifu, v. i. (intensive), to be covered, dirty, with ashes, as in mourning, d. for *libu*, id.

Liga, s., d. *taliga*, ear, the ears: *taliga*, q.v.

Liga, v. i., to sing, and redup.,

Ligaliga, id. (of many), and

Ligana, s., c. art. *naligana*, a song, d. *nalag*: *laga*, q.v.

Ligi-si, v. t., to pour out, *maligi*, or *maligsi*, to spill, be poured down. [Sa. *ligi*, *liligi*, *ligiligi*, to pour, *maligi*, to spill, to be poured down, *maligi*, s., a pouring (of rain), Ma. *rigi*, *ririgi*, to pour out, An. *aijajjig*, to pour out.] A. *raḡa* (mid. y) 1, 4, to pour out.

Liglig, v. i., to be proud: *laḡilaḡi*, q.v.

Likau, for *lakau*, v. t.

Liko-ti, v. t., to tie, fasten (with a rope, as a boat to a ship, an animal to a stake, &c.), and

Liko, v. i., to be fastened to, affixed to, adhere to: *i liko sa*, it is fastened to, as a leech to the body, &c.;

Liko, s., c. art. *naliko*, a rope for fastening or suspending;

Likoliko, redup. of *liko-ti* (used of fastening or suspending the yams to a horizontal pole). [My. *lākat*, to adhere, *lākatkan*, to fasten, Ja. *rakāt*, to adhere, Mg. *raikiḱa*, stuck, adhered to, *miraiḱiḱa*, to adhere, *rekiḱa*, id., *mandrekiḱa*, to fasten.] A. 'aliḱa, to adhere, be affixed, be fastened to, 2, to suspend, 4, make to adhere, fasten, 'alako, a rope.

Lilia, d. for *liliu*, q.v.

Lili-maroa, v. i., to go round turning itself: *lele*, or *lili*, and *maroa*.

Liliu, v. i., to return, go or come back: *liu*.

Lima, num., five; d. c. art. *nalima na*, his hand; *bakalima*, q.v. [Sa. *lima*, five, the hand, My. *lima*, Mg. *dimi*, five, Epi *jimo* (and *limo*), five, *juma*, hand; d. *lima*, *yima*, or *sima*, hand; d. *lima*, five, *ma*, hand; An. *nijman*, or *nikman* (= Ef. *nalimana*) his hand, five.] A. *h'amsat*, *h'ams'*, five, *alh'ams*, *digiti*: Mahri *khomo*, Sokotra *khemah*, five.

Lim-si, d. for *libi-si*, q.v.

Lina, s., the light. [Mota *dina*, My. *dina*, Er. *dan*, day.] As, i en *lina*, it is in the light (not concealed), d. i en *ali*: *aliati*, *ali*.

Lira, redup. *liralira*, dd. *nrirnrir* (i.e. *tirtir*), *liḱaliḱa*, *litalita*, v. i., or a., to be bright, shining, gleaming, brilliant. A. *naṣ'ara* (2), and

(b), *naṣ'ira*, 4, to be bright, shining, gleaming, brilliant. **Lirea**, v. i., or a., for *litea*, q.v.

Lisi, v. t., to lay down, put down, and

Lisaki, v. t., to throw down, throw away, E. *rasaya*, to lay down.

Lisoa, v. i., dd. *tiso*, *toto*: *toto*.

Lita, v. i., and *liti*, to crackle, to burst, explode, as wood, or a stone in the fire, see *letelot*, also *lot*, to crackle (as a fire), explode (as a gun), to sound (as a crack or explosion), and *melita*, to crack or crackle (as wood in the fire, &c.), and then *naḱiena i melita*, his name resounds, he is famous; and

Litā i, or *litai*, or *litai i*, v. t., *lita i litai i*, a spark, or fragment of something, bursting or crackling or exploding in the fire, leaps or explodes on to him; also, a wasp stings him;

Līta, s., a spark, fully *lita nakabu* (see preceding word); also a red wasp (because it is red like a spark, or because its sting burns like fire): d. (transposed) *tila*. [Fi. *lidi*: *lidiḱiḱi*, to burst, or explode, s., report of an explosion, as of thunder, or a stone in a heated oven, *lidi-ka*, to strike in flying off, *lidi ni buka*, a spark, *lidi-ka*, to crack between the finger and thumb nails, as a louse, My.

lātōk, to crackle, to decrepitate, *lātup*, and *lātub*, id., *lātum*, to boom, or give out a booming noise.] See *lot*.

Lita-kuruma na, v., to have the breast (*kuruma*, see *ruma*), thrust forward or out (bulging or swollen out), in a spasm (the opisthotonic) of tetanus, then, to be bulging or swollen stiffly out (of the face of a log or board that should be level): see *lēt*, spasm, or rigidity, as in tetanus; *let*, lelet, to be stiff, rigid (of anything, as of a dead body, &c.).

Litea, a., or v. i., dirty, to be dirty, d. *lirea*: used of anything, as cloth, &c. Also, as in English we speak of a 'dirty-looking' sky or night, so, *tokalau meta lirea*, dirty-looking *tokalau* (*tokalau* is an easterly wind). [My. *lātah*, Ja. *latup*, turbid, foul, muddy, Mg. *lutu*, dirtiness, filth, dirty, soiled, *malutu*, dirty, filthy, foul.] A. *latah'a*, n. a. *lath'*, to be dirty.

Liu sa, v. t., to pass by (lit. to put him behind, make him go back, by passing him), to surpass, d. *tōli a*, d. *toliu sa*;

Liu-naki (*waki*), or *liu-aki* (see also *lu-aki*), v. t., to turn, as to turn a stick end for end, d. *lia ki*, and *lilia ki*;

Liliu, d. *lilia*, d. *lēr*, v. i., redup., to turn back, return, go or come back: *biliu*, q.v. [Sa. *liu*, to turn, to turn over,

to turn into, to change, redup. *liliu*, *liulu*, *faaliliu* to turn round, *maliliu* to be able to turn, To. *liliu*, to return, Ma.

ririū, to pass by.] رَوَّى, to return, turn back, i. q. رَوَّى, 2, 5, n. a. تَوَلَّى, *tawalli*=Ef. *tōli*.

Lo, s., d. *li*, *alia*, as, *lo koi*, or *koia*, d. *li ke*, this place, here.

Lo, s., thing, and c. art. *nalo*: *le*.

Loamau (*lo*, thing, and *amau*, true), s., a true thing, truth, a., true, d. syn. *losoko*, or *lesoko* (*lo*, or *le*, thing, and *soko*, true), d. *lo-ua* (*uwa*).

Lo, v. i. and t., to look, to see: *leo*, *le*, id.

Loa, s., c. art. *naloa*, dirt (on anything);

Loa, redup., *loaloa*, a., and v. i., to be black, to be blackish. See also *malolo*, or *milo*, *milolo*. [Fi. *loa*, a black cloud, black paint for the face, *loaloa*, a., black, *loa-nimata*, the black part of the eye which surrounds the pupil, Ml. P. *roro*, dirty.] A. *lo'wat*, *lawla'*, blackness.

Loa i, v. t., to rub, smear; and

Lo-fi, v. t., same as *alo-fi*, q.v., to rub on, to smear; also

Loa-si, d. *loa-ri*, v. t., and redup.,

Loloa-si, d. *loloa-ri*, v. t., to rub, also to flatter; hence

Lolo, s., paint (for the face).

[My. *lulut*, and *lulur*, to cleanse the skin by friction and cosmetics, to rub the skin with cosmetics, to smear.] H. *hala'*, to rub, strip, A. *hala'*, to rub and to smear the eyes with collyrium, *halō'*, oil or paint (used by women for their faces), H. *hala'* (A. *hala'*, see *ēlo*, lolo, sweet, pleasant), Piel, to stroke, to soothe anyone, from the primary idea of the roots *hala'*, *halah*, i.e. that of rubbing, hence to stroke anyone's face, i.e. to soothe, flatter.

Lobu, s., bamboo (the plant); also, bamboo water vessel and bamboo knife. [Santo *lumuo*, MI. *nambu*, New Guinea dd. *bau*, *ifa*, *inba*, *kem*, Sa. 'afe, To. *kofe*, bamboo, Ha. *ohē*, bamboo, a reed generally, bamboo knife, a kind of flute.] H. 'ēbeh, a reed, A. 'aba'at', a reed, and 'abau.

Lofa na, s., c. art. *nalofa na*, his track (so called because his track is marked by bent grass, &c.): *lofa*, *lifa* i.

Lofa i, v. t., to bend; same as *lifa* i. [Sa. *lofa*, to cower down, crouch, Fi. *love-t'a*, to bend, *kalove*, bent.]

Lōfa, s., hunger or famine (because it bends one); a sword (because it is flexible): *lōfa* *lofa* i, hunger or famine bends him: *lofa* i.

Lo-fi, redup. lolo-fi. See *loa* i, *loa-si*.

Lōga, s., an enclosure, garden, the inside of an enclosure; given as d. for *ēlol* (in the sense of enclosure, that is, the inside of an enclosure). See *ēlol*.

Lokoloko ki, same as *lako-lako ki*; *lako*, v. i.

Loko-taki, v. t., same as *luku-taki*; *lako*, v. i.

Loku, a., concealed, i *toko* *loku*, he remains concealed: *lako*, v. i.

Lokuloku ki, same as *loko-loko ki*.

Lolo, s., voc., uncle, redup. of *alo ana*, q. v.

Lolo, s., c. art. *nalolo*, thread: the native thread was made by rubbing the fibre between the hand and the thigh: *loloa-si*.

Lolo, a., or v. i., redup. of *ēlo*, q. v., sweet, pleasant.

Lolo-fi, redup. of *lo-fi*, and

Loloa-si, or

Loloa-ri, redup. of *loa-ri*, q. v.

Lolofa, a., or v. i., d. *lulum*, *lumu*, to be wet, moistened: see *tiu*, d. *luma*. [Fi. *luvu*, to sink in the water, *luma*, to kill by putting the head under water, Ma. *rumaki*, to dip in water, Mg. *rubuka*, plunged, dipped, soaked.] Ch. *seba'*, to dip into (H., A., id.), Ithpael 'istaba', to be wet, moistened.

Lolo-mina, a., lolo, sweet, pleasant, and *mina*, q. v., sweet and pleasant.

Lor, s., d. roro, the oily milk expressed from the grated kernel of the cocoanut for puddings. See ror, roro i.

os, or loso, redup. lolos, or loloso, v. i., or mid., to bathe, to wash (oneself).

[TaSa. *lalos*, Ml. *roso*, Malo *loloso*, id., Ml. *roso-vi*, to wash (clothes, &c.).] A. *rahaş'a*, n. a. *rahaş'*, to wash (clothes, the body), H. *rahaş*, to wash (the body), to wash oneself, E. *rahsa*, to be wet.

Losia, v. i. See lusia.

Lot, v. i., to crackle, as a fire; explode, as a gun, &c.;

Lotelot, v. i., redup., to crackle frequently and rapidly, as the bubbles in a boiling pot;

Lotelot, s., c. art. *nalotelot*, same as *naletilot*, froth; also,

Lot, s., c. art. *nalot*, froth (i. e. a mass of bursting or crackling bubbles). A. *la'at'a*, n. a. *la'at'*, li'at', to crackle, &c. (as water boiling, &c.).

Lousa, redup. *lolousa*, v. i., to be wet, or *losa*, *lolosa*. See *lusa*.

Louua, d. for *loamau* (lo, a thing, and *uua*, i. e. *uwa*, for *amau*, true).

Lu, s., d. for lo, a thing, in *lurik*, a thing, lit., little thing.

Lu, s., a place, for li, *alia*, as *lu ua*, this place, here, *lu uân*, that place, there.

Lu, v. i., to rise up, as, *intano i lu*, the ground rises up (as

when the swelling yams below heave it up), redup. *lulu*, *nabiau i lulu*, the waves rise up; *lulu*, to be uplifted, proud, *bau lulu*, a proud person (lit. high head), also *lulu*, d. li, to vie with, contend for superiority, *bi-lulu*, v. r., to vie or contend with each other for superiority, *bilulu ki*, vie or contend with each other for superiority about (something); *ulua*, to grow up, *uli*, *âli*, and *ula*, a leaf, and *lulu*, the hair (of the head, face, or other part of the body), redup. *uluulua*, q. v., to be growing up, putting forth leaves, also to be hairy, to be woolly (as a sheep), to be covered with down (a plant). [Ha. *ulu*, *uluulu*, to grow up, lift up, &c.] A. 'alu, H. 'alah, A. 'ala', n. a. 'uluw', to ascend, go up, be above it, over it, overlay it, become supernatant upon it; overcome, become superior; exalt (himself); recoil (from), remove, or go away (from), 2, to take up or off, 3, to vie, contend, or compete for superiority, 4, take up, take out, &c. H. 'alah, to go up: inanimate things are also said to go up, as smoke, a rising ground, a plant which sprouts forth and grows, whence the participle 'oleh (a plant) sprouting forth (Ef. *ulua*, *ulu*), and 'aleh, a leaf (Ef. *uli*, *âli*);

used also of things which are *taken up*, carried away, *Hi*. (causative) to take out or up (as out of a pit), to take up, or away, to put up (*the cud*, from the stomach into the mouth, of ruminating animals), generally, to make to go up (out or away), *E*. redup. *la'alala*, 'al'alala, to make to go up, lift up, take up, *le'lana*, height, highness, &c.

Lua, v. t., *lua i*, *lua ki*, to vomit, to put out (as the tongue, anything), to flow out, *lu ē a*, flow out on or into it, *lua ki*, to put out (anything, as words, to utter), hence *luaki*, an utterance, proverb; also *lē*, and *lai*. This verb is much used after other verbs, as, *sela lua i*, bear or carry (taking) out, or away, *bā lua i*, &c.; *miroa lua i*, think (taking or putting) out or up (discover it by thought), &c. [*Fi*, *lua*, *lua-ra*, *lua-raka*, to vomit, *Sa. luai*, to spit out, *Ha. luai*, to vomit, *luaiuai*, to ruminate, chew the cud, to raise the food again from the stomach to the mouth, as ruminating animals, *Ma. ruaki*, *Tah. ruai*, to vomit, *My. luwat*, or *luat*, to vomit, *luwar*, or *luar*, out, away, *luwari*, and *luwarkan*, to put out, expel, *Mg. lua*, s., vomit, *mandua*, to vomit, *luaŋa*, ad., over and above, *luaŋa*, taken up, put out, *manduaŋa*, to take out or up, *luarana*, being taken up.]

لُعَا, to flow, n. a. *t'a't*, vomit, and *ta'a*, n. a. *tai'at*, and *t'a'a*, n. a. *t'a'at*, to vomit, &c.

Lualua, v. t., redup. of preceding. See *lua*.

Lua, s., c. art. *nalua*, a land-slip: *lua*.

Luaki, s., an allegorical utterance, a proverb or parable;

Luaki, v. t., i *luaki nafisan*, he utters speech, i *tili luaki lau erā sa*, he says a proverb (parable, or allegory) planting it on them (lit. planting, piercing, or fixing them with it). See *lua ki*.

Lualua, s., c. art. *nalualua*, an old plantation (out of which the yams have been taken); the hair or grass-like growth on rocks under the sea: *lua*.

Luba ki, v. t., to pour out (as water, grain, &c.), *luba*, mid., to pour (itself) as rain; also used of pouring out anything (as men) from a ship, *luba ki ra*, pour them out, or land them, hence *bilubaki*, v. r., to pour each other out, to land (men); *malubaki*, to be spilt, poured out (water or fluid), *talubaki*, to be spilt or poured out (as water or fluid). [*My. tumpah*, to spill, shed, pour out, *mānumpah*, id., *Fi. livi-a*, to pour gently, or in a small stream, *talivi*, to be poured out, spilt.] *A. ŋabba*, to pour out (of all things, and of things dry); to pour, be poured out, 5, 7,

8, to be poured out, and
 šāba, n. a. ša'b', to pour
 out.

Lūfa, s., loin wrapper, *girāle*
 round the loins. See lifa i.

Luḡ i, v. t., to bend, make
 curved, and redup.,

Luḡluḡ i, id., d. nuḡnuḡ i;
 hence

Luḡ, s., c. art. naluḡ, d., the
 native pudding (see *nakoau*,
kabu), so called because
 wrapped in leaves which are
 bent or curved round it.

[My. *leḡ'ok*, bent, crooked.]

A. lāga, n. a. la'g', 2, to
 make curved, to bend.

Luk, or luku, s., a hole or
 pit, a well: luku noai, well
 (pit or hole) of water: lako.

Luku, a., same as loku.

Luku-taki, v. t., same as
 loko-taki. See lako, v. i.

Luko, v. i., same as liko,
 v. i.

Luku-ti, v. t., same as liko-
 ti.

Luko, s., c. art. naluko, same
 as liko, s.; takes the nom.
 suf. nalukona, or nalikona,
 its rope, i.e. the rope for
 tying or fastening it.

Lukuluku, same as likoliko.

Lukoluko, and

Lukuluku ki, same as loko-
 loko ki: lako.

Luia, and

Luluia, v. i., for ululia: ali-
 alia, q.v.

Lulu, v. i., redup.; and

Lulu, v. t., Plu, d. li, vie,
 contend with for superiority,

dispute with: lu, and see
 bau lulu, and bilulu.

Lulu, s., c. art. nalulu, as
 nalulu nabau na, the hair
 of his head, nalulu na, his
 hair: lu, and see ululua.

Lulu, v. i., to roll: i lulu
 ban, it rolls away;

Lulu ki, v. t., to roll up (as
 cloth into a bale); hence

Lulu, s., c. art. nalulu, a roll,
 a bale; and talulu, and talu,
 or tal'lu, s., a roll (of cloth),
 a crowd (of men), a herd (of
 pigs), a heap (of stones): see
 also malilu, to roll. See
 lele.

Lulu, v. i., to sink, d. tutu,
 q.v.

Luluk, s., a thing rolled up
 (as cloth). See lulu ki (lulu-
 ki).

Luma, or lum, v. i., and
 redup.,

Lumlum, to be wet. See
 lolofa, d.;

Lūma, s., the wet, as luma
 iḡa luma, the wet is about to
 wet, or will wet ('it will rain',
 or 'is going to rain');

Lume a, v. t., lume nafanua,
 to wash (immerse) or cleanse
 the land by a religious ser-
 vice or ceremony performed
 by the natamole tabu, or
 priest: so if a man has been
 poisoned, natamole tabu i
 lume a ki, the poison, cleanses
 or washes him from the
 poison by a religious service
 or ceremony. When the land
 is suffering from drought,
 natamole tabu i lume, or

lumi a, and the hard-baked and therefore barren earth becomes soft and moist (**lum**, **lulum**), clothed with verdure, and fruitful, yielding abundance of food; redup.,

Lulume a, id. The radical meaning of the word is to dip, to immerse (see under **lolofa**). [Fi. *lomo-t'a*, to dip, to dye, *luvu*, to sink in water, to be flooded (as the land).] H. *šaba'*, A. *šab'a*, to dip into, to immerse, then to dye, to tinge, S. *šba'*, to tinge, *šaba'*, to wash, E. *šam'a*, to tinge, to immerse (in water). See also **riu**, **tiu**, **tutu**, **tuma**.

Lumē-si, v. t., to turn, d. **lume**, to wrap up, **buluma**, or **bulima**, to be turned, to be changed (in form or appearance). [Fah. *rumi*, to wring, turn over, upset, Ha. *limu*, to turn, to change, to have various appearances, *limulimu*, twisting, turning.] E. *šawim*, to roll up, fold up.

Lumi, v. i., to swell up, d. **luḡi**. A. *wārama*, to swell (eg. H. *'aram*, *rum*).

Lumi a, to look upon it, see it: d. for **libi-si**, d. **lim-si**, d. **leba i**. See **le**, **leo**, **lo**.

Lūsa, v. i., to be wet, also **lousa**, **lolousa**. E. *reḥsa*, to be wet.

Lusi, redup. **lulusi**. See **lele** (and **usi**).

Lusia, v. i., to be dirty, faded, i **bi namau lusia** (of a lazy,

languid husband). [My. *lāsu*, languid, feeble, Mg. *lazu*, fading, withering, faded.] A. *lāt'a*, to be dirty, to be slow, 5, to be dirty, *lūt'at*, languor, laziness, *'alwat'u*, languid, faded, withered. See **mi-lesu**.

M' (**ma**, **mī**, **mě**), a formative prefix or preformative particle: the **m'** is sometimes changed to **b**, and **f**, as **toko**, or **to**, **mato**, **bato**, or **fato**; in the causative prefix it is **b'**, or **f'**, being the initial consonant of **baka**, or **faka**, rarely **ba**, or **fa**; in the reflexive prefix it is **b'**, or **f'**, being the initial consonant of **bi**, or **fi**. In **bi**, or **fi**, q.v., the **i** is a fragment of the ancient reflexive prefix, as the **a** in **ba**, or **fa**, q.v., is the ancient causative prefix. In many cases **ma-** (often **mi-**) is found prefixed to verbs having a passive sense, the same verbs being without the **ma-**, active: in these cases we may regard the word as representing the ancient ps. part., or the ancient n. a. (active, or passive). The preformative **m** (originally **ma**) in H. and Arm. **mě**, or **m'**, A. **mo**, or **mu**, E. **ma**, Amh. **ma**, was attached to infinitives and participles (active and passive). Sometimes **ma-** in Ef. or **m'** (**b'**, **f'**) is to be regarded as originally prefixed to the simplest form of

the verb. See *borau* (A. *markab*, an infinitive), &c.

M, ad., contraction of *mo*, q.v.

Ma, s., day; in *mās*, *maisa*, *mes*, *masus* (nanum, nanu, nanofa, nanocasa, nāsa, uāsa, āsa) to-day, lit. this day. H. yom, A. ya'm', S. yom, Ch. emphatic yoma', and sa, dem.

Ma, prep., for, contraction of *magi*, or of *mané* (d. *mini*), as *imanai* (or *maginai*) *bati*, d. *i manena bati*, d. *i māsa bati*. See *magi*. [Ma, Fut., &c., *ma*, id.]

Ma, s., contraction for *mağa*, in names of places. [Ma. *ma*, id.] *Mağa*, q.v.

Ma, d. me, prep., with (of accompaniment), and. [Ha. *me*, Ma. *me*, with, and, Mg. *amana*, with, and, Mota *ma*, *me*.] H. 'im, A. *ma'*, with, together with: may, like me, sometimes be translated by 'and'.

Mā, v. i., for *mānī*: *anī*, v., q.v., c. preformative *m'*.

Māni, v. t., to rub, grind, or grate (as yams);

Mā, s., c. art. *nimā*, a fern tree; the rough bark of it (used as a grater): *nimā*, that which *mā*, i.e. grates. [Ma. *wani*, scrape, rub.] A. *maḥana*, n. a. *maḥn'*, to rub, scrape.

Mā, s., a man, a male, opp. to *lai* (*lei*, *le*, *li*), a female, a woman; used also before names of men, as *lai*, before

names of women; as *ma tuele*, Mr. *tuele*; *mā-riki*, lit. old man, senior, sir, often used also before names of men, like *mā*: *mā* is a contraction of *mare*, q.v. [Ysabel (Gao) *mae*, male, and used also before masculine names.]

NOTE.—This *ma* (contraction of *mare*) occurs also in d. *ma'anī*, *manī* (sometimes pronounced *mwanē*, or *moan*), and denotes male, thus *nata-manī*, or *ta-manī*, a male, male, lit. a male human being, and in another d. the initial *m* is elided, and for *manī*, we have *ānoi*, q.v., a male, male. Ch. II. 17.

Ma'anī, or *maani*, or *manī* (or *mwani*, or *moan*), a., male, d. *ānoi*, s. and a., male: see preceding word. [Malo *muera*, Oba *amera*, Celebes *burani* (husband, Wallace), Ambrym *miliḡ*, Bali *muwani*, Epi d. *man*, and Ef. *ta-*, or *ata-mane*, Epi dd. *sumano*, *atamani* (*sumano*, *ata-mani*), Ta. *yerman*, TaSa. *la-mani*, Fi. *taḡanc*, To. *ta-ane*, Fut. and Sa. *tane* (*ta-ane*), id.] Ch. II. 17.

Mabe, s., c. art. *namabe*, the chestnut tree and its fruit. [Tah. *mape*, id.; also the kidneys of any animal; An. *mop(o)*, the chestnut, also the inside (i.e. belly) of a box, inside (i.e. belly) of an animal, the pluck, the heart, liver, and lungs, Malo *mabue*,

chestnut.] See under amo, amoamo.

Mabelu, *mabelubelu*, v. i., d.; refl. of *belu*; to be bent, doubled, folded: *belu*.

Maḥor, d. *māuora*, q.v.

Mabulu, v. i., or a., d. *mafulu*, fat: *bulia*.

Mabulu, s., a large kind of pigeon.

Mabulu, v. i., or a., sticky; waxy, as a yam when cooked: *bubulu*, *bulu-ti*. See *mofa*.

Mafa, a., swollen, in *las mafa*, d. *las māu*, swollen testicles (*māu* for *mafu*). H. *bua'*, *ba'ah*, A. *ba'a'*, to swell. See *fuata*, *bua* III.

Māfa, v. i., as, i *maf ban*, he goes hiddenly or unobserved = i *bi bei ban*;

Māfa na, s., his being hid or unseen (in going): see *bei*, and *afa*.

Māfa, d., v. i., or a., to be broken, cracked, d. *mafua*, q.v. [To. *mafā*, crack, rent, split.]

Mafa i, or *mafai*, v. t., to cover: see s., *bei*.

Mafaifai, v. i., or a., to be smashed to pieces: *fai*. See *bua*, to divide, cleave.

Mafaku, v. i., to be plucked up, or out: *baku sa*.

Mafasu, v. i., to be broken off, snapt off. [To. *mafachi*, id.] Base.

Mafirifiri, v. i., to be loosed, to be made void: *bir i*, v. t.

Mafis, s., a knife, d. for *makus*, q.v.

Mafisi, s., a child, one begotten or born, and

Mafisi, v. i., or a., to be begotten, born, brought forth;

Mafisien, s., c. art. *namafisien*, the being born or brought forth: *bis i*, v. t., to beget.

Mafisi, v. t., to beat: *fisi*.

Mafu, s., c. art. *namafu* (d. *namam*), a mist; ceremonial uncleanness: *abu*, *abuabu*.

Mafua, v. i., to be split, cracked: *bua*, to divide, cleave. [Sa. *mavae*, to be split, cracked.]

Mafukafuka, v. i., to be swollen out, puffed up: *buka i*.

Mafule, v. i., to be stripped of leaves: *bule*.

Mafunai, or *mafunei*, v. i., to be consumed, annihilated, as wood in the fire; and

Mafunufunu, v. i., to be brought to an end, to be ended, finished: annihilated: *bunu e*.

Mafusai, v. i., to be smashed to pieces, as a yam: *busa i*.

Mafuti, v. i., to be plucked: *but i*.

Maḡa, v. i., to gape (see *maka*, *ḡaḡa*, *fugaga*), open out, then to wonder, then to gape or open the mouth (to speak), to speak, *maḡa asi*, is to speak about it, lit. to open the jaws, part asunder the jaws (*asi*), *maḡa lua i*, speak it up or out, lit. gape outing it, *maḡa lo saki*, d. *maka lo saki*, to gape looking up; hence

Maga, s., a small canoe : *na-maga*; and

Maga, s., c. art. *namağa*, d. *nabaga*, the banyan; and

Mağān, s., c. art. *namāğān*, the act of gaping, wonder: and

Mağamağa, v. i., redup., to gape often and rapidly, to pant; and

Maga-fai, s., a division, a part (see *fai*, *bua*); and

Maga, s., the first part in names of places, as gorges or valleys, and especially of places in the depths of the abyss of Hades; sometimes, but rarely, contracted to *mā*, as *mağa-tika*, or *ma-tika*, the lowest abyss in Hades.

[*Ma. maga*, brook, water-course, ditch, and contracted *mā*, in names of streams, *Sa. faamağa*, to open the mouth, to gape (*To. fakamağa*); *ma-ğa*, a branch (as of a tree, road, or stream, or anything having a branch, or forked), *Tah. maa*, cloven, divided, *My. jağa*, to gape, *mağu*, wonder, amazement, *mağah*, to pant, palpitate, *māğa*, open.] **E. nağa'a**, to gape, to yawn, to be rent, parted or sundered, and of water gushing forth (see *fugağa*), **A. manğa'a**, a place where water remains (i.e. a hollow, fissure in the earth, or valley), *nağa'a*, to rend asunder, **E. nğa'at**, an opening, gap, fissure;

Maga, s., see above, in names of the following places in

Hades, signifies chasm, yawning chasm, gulf, or abyss, of which there are several, some say six, one below the other, viz. —

Maga-boağa, evil-smelling abyss—see *boa*;

Maga-bua, profound abyss—see *bua*;

Mağaliu, s., name of a place in Efate, lit. the turning gap. See *liu*.

Mağali, v. i., to be turned round: *elo i mağali*, the sun is turned round (it is late in the afternoon). See *kelu*.

Maga-lulululu, sinking sinking abyss: *lulu*;

Maga-nağağa, evil-smelling abyss: *nağa*;

Maga-seasea, abyss of oblivion: *seasea*;

Mağasi, v. i., to speak about, lit. to open or part the jaws: *mağa*, *asi*.

Maga-tika, or *ma-tika*, abyss of annihilation (this is the lowest abyss): *tika*;

Maga-tiro, sinking abyss. See *tiro*.

NOTE.—**Mağatiro** in one dialect is *mağalulululu* in another: and *mağağağağa* and *mağanağağağa*, denote the same. Thus there are five abysses yawning one below the other in succession. All these are below *bokas*, which is the uppermost, and the first to which departed souls go, and also the general name of Hades.

Māğa, prep. and pron. of 3

person, denoting, with-them, thus—(1) *kihe māga*? who they? d. *se māni*? d. *se mai*? d. *fei mānağ*? (2) John *māga*, d. John *mānağ*, d. John *mera uan* (or *me-roan*), John and his companions; (3) *natamole māga*, d. *mānağ*, d. *mera uan*, a man with them (i.e. a man with those beside him), some men, indefinite plural. The literal meaning of *māga* in (1), (2), (3), is with-them there: *kihe māga*? who he with-them there (beside him), or together with them there (beside him); John *māga*, John together with them there beside him; *natamole māga*, the man together with them there (beside him). It is probable that *māga* is a contraction of which *mānağ* is the fuller form; and the *-ga* (for *nağa*) is the dem. 'there' (see *ga*, dem.) This *mānağ* = with them there: in addressing a number the speaker says *tāgu māga*, or *mānağ*, or *mera uan*, my friends, lit. my friend with them there (beside you); so, *tai mānağ*, &c., brother with them there (beside you), brothers. The expression *mera uan* is *me*, with, together with, *ra*, them or those, and *uan*, dem. (that) there, and *mānağ* and *māga* differ in having the *r* elided (as it is in *eu*, *u*, for *eru*, *ru*, they, verb, pron.) and the

suffixed dem. *nağ* or *nağa*, q.v., instead of *uan*, q.v. *Mani* (and *mai*) are not used as in (2) and (3), but only as in (1) in the above example. [Ma. *ma*, Ha. *ma*, Fut. *ma*, Ta. *min*, d. *mi* (*mēh*) pl., *mi*, dual.]

Mağasağa, v. t., to make a *saga* (crotch, fork): *mağa*, and *saga*.

Mağau, pr. n., c. art. *namağau*, for *nabağau*. See *bağau*.

Maği (d. syn. *mini*), comp. prep., for, contracted *ma*, q.v.: *maği* is *gi*, q.v., and *ma*, on account of, in, to, and thus *ağinaı* = his, *mağinaı*, on his (account), in his (interest), i.e. for him; in one d. the genitive prep. *niğ*, q.v., of, denotes also 'for', *niğa* = his, and also = for him. Both *maği* and *niğ*, when = for, are placed between the verbal pronoun and its verb, thus, *i mağinaı*, or, *i niğa mate*, he for him died. [Mota *mun*, for, An. *imi*, to, for, Ma. *ma*, for, &c.] See Ch. V. 11. (8).

Mağie na, prep. and s., for his name, *i mağiena bat i*, he for his name did it, *tuga mağieğita bat i*, let us for our names (i.e. for each of us) do it, &c.: *ma*, i.e. *maği*, for, and *gie*, name.

Mağiri, v. t., to scratch, scrape: *ğiri*, see *ğura*.

Mago na, s., c. art. *namağo na*: *bağo na*, q.v. for mean-

ing and origin, is the same word.

Maçoago (m' prep.), d., ad., dawn, early morning, lit. at dawn. [Cf. Arag. *vaigogo*, to-morrow.] E. *goḥa*, to dawn, *goḥ*, dawn.

Maḡoro, s. See *muḡoro*.

Maḡura ki, v., to withhold from, d. *makur ki*: *ḡura i*.

Maḡura, v. i., or a., to be lean, d. *makur*: *ḡura i*.

Maḡura, s., c. art. *namḡora*, contraction of *muḡoro*.

Maḡuku, v. i., to be bent, &c.: *ḡuku*. [An. *megug*, old, wrinkled, *makaka*, bent, crooked.]

Maḡusi, v. i., to be crooked, contorted, cross-grained, as wood; also, *nabona imaḡusi*, his heart is crooked. See *ḡusi*.

Mai, ad., here, as *bano-mai*, to come here, lo *mai*, look here, &c., and v. i., to come here. See *bai*, *bē*, *bā*, to come.

Mai, s., c. art. *namai*, a rope, a string. See d. *mē*.

Mai, or *ma i*, v. t., to chew (softening food for an infant). [Sa. *mama*, to chew, ps. *maia*.] A. *ma'ma'a*, to chew (meat), but not wholly.

Mai, d. for *māni*, as *sei?* who (is) he? *se mai?* who (are) they? See *māga*.

Maia, s., a species of banana.

Mai, distance, only in *emai*, ad., q.v.

Maieta, or *maita*, d., and

Maieto, or *maito*, d., v. i., or a., to be black, black. [My. *itam*, Mg. *mainti*, Bisaya *maitem*, Tagala *itim*, black.] A. 'adhamo' (*aḥtamo*, 'athamo, &c., id.) black, 'idhamma, and 'ithamma (i. e. *dahama*, *taḥama*, 9), to be black.

Maieto, *maito*, v. i., to be angry, *maitō sa*, to be angry on account or because of it, *maito ki nia*, to be angry at him, *maito ki niā sa*, to be angry at him on account of it. A. *ma'i'a*, to be angry, *ma'i'o*, and *mā'i'o*, angry.

Maietoa, and

Maietoan, s., c. art. *namaieto*, anger, *namaietoan*, the being angry, anger.

Mailoa (ma-, prep.), s., ad., d., dawn, early morning, lit. at dawn. [An. *imraig*, to-morrow, Mg. *maraina*, morning.] See *aliati*.

Mailua. See *malua*.

Mailum, *mailumlum*. See *malum*.

Maimai, v. i., to be in a tumult (of haste or passion), *namarite na i maimai*, his inside (heart, feelings) is in a tumult. [Mg. *maika*, and *maimai*, a., hasty, in a hurry.] A. *ma'ma'a*, to do a thing hastily, to be in a tumult, *ma'ma'at*, crackling (of burning reeds or such like).

Mairi, v. i., to live: dd. *mauri*, *mōli*.

Maisa, ad., to-day, dd. *mās*,

mēs, masusa. See ma, day, and s, dem.

Mak, v. i., d., to fall, become mild, gentle, die away, as the wind: eg. *māo*. S. *mak*, to be cast down, prostrated, humble, mild.

Maka. See *mako*.

Maka, v. i., or *mağa*, q.v., to gape, to wonder, to be amazed, i *makā sa*, or *mağa sa*, he is amazed or gapes at (because of) it; and *maka lo saki*, or *mağa lo saki*, he gapes looking upwards. See *mağa*.

Makaka, v. i., or a., to be ragged or fissured, as cloth. See *aka*.

Makāl, s., an ant (so called from its smallness, or quick and light movements): *kala*, and *bakal i ii*.

Makāl, s., shame, pudenda. See under *bakal i ii*.

Makāl, v. i., or a., and redup., **Makalkal**, to be sharp: *bakal i ii*. [To. *machila*, sharp.]

Makalakala, v. i., or a., to be itchy: connected with *makal*, ant, thus, *makal i makamakala ki nau*, an ant moves about on (is creeping or running on) me, and therefore, a *makalakala*, I am itchy: *bakal i ii*.

Makamakala ki, v., to move about or creep on (one), of an ant (*makāl*), hence *makalakala*, itchy.

Makara, v. i., to be assembled, to be a crowd or many together, dd. *maraka* (trans-

posed), and *merā*, or *marā* (k elided): *kuru*, *guru*.

Makarakara, v. i., or a., to be burning, as the throat from eating curry with too much pepper: *kara*.

Makas i, v. t., to pluck out or off, as a scab or anything from the skin, loose bark from a tree, husk from a cocoanut. A. *nakas'a*, (3), to pluck out. See *bakasa ki*.

Māki, v. t., to be ignorant of, not to know; redup.,

Makimaki, as, i *makimaki isa*, he is ignorant of, does not know, it;

Māki, don't know (in answer to a question);

Māki, pr. n. of a demon or spirit, one of the officers of *Saritau* at the gate or entrance of Hades. When the spirit of a deceased person presents himself after death for admission to Hades, *Faus* (another spirit) asks 'Who is it?' If *Maki* says, 'Maki' (i.e. don't know), a dreadful punishment is inflicted by *Saritau*; if he says 'He is one of our people' admission without punishment is given.

[My. *mukir*, Ja. *majkir* (*mujkir*), to deny, disavow.] A. *nakira*, 1, 4, 6, 10, to be ignorant of, not to know, 4, to deny, to disavow, *Munkar*, name of the angel who together with *Nakir* is said to have the office of examining deceased persons in the grave: see *Koran*.

Mākinikini, v. i., to be itchy: kan i. [Sa. *mā'ini*, *mā'ini'ini*, to tingle, to smart.]

Makit i, v. t., to seize or take with the uatāki (native tongs) the hot oven stones, ru sela uataki makiti fatu isa, or maki fatu isa. H. hatah, to take, take hold of, seize. It is once applied to a man, elsewhere always to fire or burning coals.

Makita, redup. makitakita, v. i., or a., to be bent, curved, only in the expression lo makita, to look bent, i. e. to look round or back, lo makitakita, id., d. bakita, bakitakita. A. ka'a/a, to bend, to curve, mak'u/a, bent, curved.

Mako, and maka, s., offspring; in pr. names, as, maka fōlu, lai, or li mako, &c.: aka (ako). [TaSa. *maka pi*, grandchild (offspring, or offshoot, of grandfather, *pi*), Fi. *makubu*, or *mokubu*, grandchild.]

Makota, or makoto, v. i., to be broken, and redup.,

Makotakota, to be much broken; and

Makota ki, to be broken from, i. e. to cease from (some person or thing); and

Makota, s., a part (of a plantation), a place, makot i milate, the place is cold, i. e. there is no one about the place (on calling at a house and finding no one at home), makota ua, this place, lit. this part: koto-fl.

Makus, s., a wooden knife

(used for cutting up puddings), d. mafis.

Makuskus, or

Makusukusu, v. i., to be soft (ripe): kosu-mi.

I. Mala bulu, v. i., to faint, falling down (of men), to become soft and falling down (of breadfruit) — see bulu; and

Māla, s., faint, as, mate ki māla, to faint, lit. to die in a faint; a species of hawk (of a faded colour);

Malamala, v. i., to be foolish (My. *bābal*, silly, doltish), c. art. namalamala, a fool, one foolish; and

Mala, s., c. art. namala, a fool, one stupid, foolish, senseless; and

Mala nono, v. i., to abide senseless, deprived of sense or motion (as by terror): no, to abide. H. nabal, to be or become faded (used of leaves and flowers falling off from being faded), to fall down, to faint, to lose one's strength (of men); and to be foolish (the mind faded), flaccid, devoid of vigour, stupid, nabal, foolish, senseless.

II. Malamala, v. i., or a., to be naked, naked; and

Mala, s., or malala (intensive), the cleared place at each village, in the midst of which the napeas are set up, and in which are performed the sacrifices, singing, and dancing of the intamate; often in the

names of places (because cleared or bare, because having a *mala*, or cleared place). [Ma. *marae*, enclosed space in front of a house, yard, Tah. *marae*, a., cleared, as a garden, or a place of worship, s., the sacred place formerly used for worship, where stones were piled up, altars erected, sacrifices offered, prayers made, and sometimes the dead deposited, Sa. *malae*, the open space where public meetings are held.] And also

Mala, s. (also *malo*), a place or part (as of a garden), a part of time, and

Malmal, s., a small place, or part. See under *ali*, or *alia*.

III. **Mala**, v. i., or a., d. *malala*, to be loose, and redup. *malamala*, id. A. *halla*, to loosen, *mahlul*, loosened, loose, Ct. *mahlul*, loose.

Malamalai, or *malamalai*, d., redup. of (*malai*) *mlai*, or *milei*, q.v.

Malāfāfā, v. i., or a., to be thin. [Ha. *lahi*, *lahilahi*, thin, My. *rampig*, thin.] A. *raffa*, n. a. *rafaf*, to be thin.

Malāri, d. for *mlātī*, q.v.

Malasilus, redup. of *milesu*, q.v.

Malat, s. See *melat*.

Malatiga, d. *malandigi*, ad., and prep., near, *malatiga ki*, near to: *mala*, place, and *tiga*, *tigi*.

Malau, v. i., to be bad tasted (as stale food), to be corrupt, loathsome (as bilge water).

[Tah. *marau*, old, worn out, fading, My. *lamu*, loathsome, fat, corpulent.] A. *tāhhama*, to loathe, fat, corpulent.

Malei, or *male i*, v. t., to divorce. [Sa. *alei*, to divorce.] A. *hala'a*, to divorce.

Malebuto, ad. and s., middle part; inside, heart: *mal* (*mala*), place, part, e, prep., and *buto*, the middle.

Malele, v. i., or a., to be bent, curved: *lele*.

Maleoleo, d. *malolo*, v. i., to become tame, gentle (i.e. intelligent), as an animal does when domesticated. A. *ra'a'a*, 4, 'ar'a', n. a. 'irā', to become prudent, intelligent.

Malēr, d. *malēru*, or *malīru*, v. i., to be transparent, shining (as smooth water or glass reflecting the light): *lira*.

Malēra, v. i., to be thin, running, of a fluid, as paint. See *lōr*, *roro*, *ro i*, *roro i*.

Maletiletī, v. i., to be stiff (as the back, in some disease): *let*, *lēt*.

Mali, and redup. *malimali*, v. i., to be drooping, as the countenance in shame; and

Mali, s., c. art. *namali*, a plant (which when eaten is said to make one so); and

Maliēri, i.e. *mali-eri*, v. i., to be ashamed, lit. to be drooping or abashed in the face or countenance: see *rai*, face, forehead. [My. *malu*, to be ashamed, abashed, *malumalu*, bashfully, Mg. *malu*, *malumu*, bashfulness, *mimalu*,

mimalumalu, bashful, meek-eyed, shamefaced.] H. 'amal, 'amel, to languish, to droop, prop. to hang down the head. Maliblib, v. i., weak, limber, d. malifif: lifa i. A. la-fafa, weak.

Malibu, s., widow (also widower), i.e. one mourning, lit. covered with ashes: libu.

Malifif, d. maliblib, q.v.

Malifus, dd. malus, māus, v. i., or a., bent: lifa i.

Maligo, v. i., to be dark; and redup.,

Maligoligo, id., intensive; and

Maligo, s., c. art. namaligo, darkness, d. malik, q.v.

Malik, v. i., redup. malikoliko; namalik, s., to be dark, darkness, d. maligo.

[Epi mikoleko, Vanua Lava *malegleg, meliglig*, black.] A. halika, to be very black (holakliko, very black), part. mahluk'.

Malilu, v. i., to roll away, to roll, malilu ki, v. t., to make to roll, to roll (a thing) away: lele.

Malilua, v. i. See malua.

Malio ki, v. t., to forget (a thing): lailai. [My. *lalai*, Ja. *lali*, to forget.] A. laha, n. a. lohiyy', being diverted to forget (a thing).

Malis, d. for malūs: malifus.

Malitiga, dd. maririgi, multig: malatiga.

Malo, s., a place, part; a part of time; mal, or malo tageli, a crooked part (either a place

difficult of access, or crooked conduct): c. art. na malo na, the trunk (of a tree or the body): mala. See ali, alia. Malo, s., a kind of rock in the sea. [Santo *malo*, a rock.] Cf. A. marw', very hard stones.

Malo, v. i., to be weary, unwilling, averse; malo ki, v. t., to dislike (a thing). [My. *malās*, averse, &c.] A. malla, to dislike, to be tired, weary; mallo, disgusted, wearied.

Malōi, s., a mask. [To. *bulo*, to mask, to veil, *buloa*, and *bulobulo*, a mask; veil for the head. Ha. *pulou*, to cover the head, veil the eyes, s., a veil.] A. barka'a, to cover the face, to veil, 2, to be covered with a veil, veiled, burka'o, a veil, burkū', id.

Malōilōi, v. i., to be feeble, tottering from weakness. [Ha. *locloc*, *malocloc*, feeble.] A. la'la'a, 2, to be twisted and moved (from hunger), to be infirm and weak from disease or languor.

Malolo. See maleoleo.

Malosu, d. milesu, q.v.

Mal-tageli. See malo, s., and tageli.

Malu, v. i., or a., to be bare, cleared; redup.,

Malumalu, id. See ali, alia, mala.

Malua, and mailua, v. i., to do anything gently and quietly, not to be in a hurry, to do after a time, by-and-by, d. mailua, malilua, d. ma-

lulu. [Fi. *malua*, go gently, not to hurry, by-and-by, *vaka-malua*, gently.] See *malum*.

Malubaki, v. i., to be spilt: *luba ki*.

Malum, and **mailum**, v. i., to be weak, faint, soft; to do anything weakly, i.e. gently, not in a hurry.

Malumlum, redup., also **mailum**, **mailumlum**. [Fi. *malumu*, *malumulumu*, weak, faint, sick, My. *lāmah*, Ja. *lāmas*, soft, flexible, weak, feeble, faint, Mg. *lemi*, softness, meekness, gentleness, *malemi*, soft, meek, gentle, TaSa. *nalum*, Ml. *malum*, id.] A. *haluma*, *halim*, to be gentle, weak, &c. See Index.

Malūs, d. for *malifus*.

Mam, v. i., or a., to be soft (as ripe fruit), ripe. A. *ma'w*, ripe or ripening dates, *mā'a*, to have such dates (a palm), *mā'*, soft, mild (of food).

Mam, s., c. art. *namam*, d. for *mafu*, q.v.

Māma, s., voc., father, dd. *āb*, *abāb*.

Mamau, redup. of *mau*, q.v.

Manamana, s., c. art. *na-manamana*, a pudding mixed with pig's fat wrapped up (munu-ti) in leaves to be cooked in the oven; a captive taken in war (because such were cooked in the oven and eaten). See *munu-ti*, *bunu-ti*, &c.

Mānag, d. *māga*, q.v.: *mānag*, i.e. *mā*, with them or those, *naḡ* (dem.), there.

Manāki, v. i., to stay for the night, to rest, as a guest;

Manaki, s., c. art. *namanāki*, one who does so, a guest. [My. *mānāḡ*, to rest.] Mod. S. *maneh*, to rest, *Mafel*, i.e. the causative with the preformative *m*; H. *nuah*, to rest, A. *naḡ'a*, to kneel down, as a camel, *monaḡ'*, a place where camels lie down (to rest or sleep).

Māni, v. i., or *mān*, contracted *mā*, to abide, to be: *anī*.

Mandu, d. for *maṭu*.

Maneinei, v. i., to be weak. A. *na'na'a*, to be weak.

Māni, as, sei, who (is) he? se *māni*, who (are) they? d. *kihe māga*? See *māga*.

Mani, d. *mini*, prep., for. See *magi*, and Ch. V. 11. (9).

Manifenife, v. i., or a., to be thin. [Sa. *manifi*, *manifinifi*, My. *mimpis*, *mipis*, *nipis*, *tipis*, Mg. *manifi*, thin, *hanifisina*, being made thin.] A. *naḡifa* and *naḡufa*, n. a. *naḡafat*, *naḡif'*, *manḡuf'*, thin, slender. Ct. *nahif*, thin, *nahafat*, thinness.

Manru, d. for *maṭu*.

Mānu, s., a multitude; d. a thousand (d. *bon*, a thousand), *mānumānu* (d. *bon-bon*), a very great number, or multitude; see *bon*, *bonoti*, *bunu-ti*, *munu-ti*. [Sa. *mano*, a great number, *manomano*, innumerable.]

Manu, s., a bird, birds. [Ja. *manuk*, Ta. *manug*, Er. *menok*, Vanua Lava *mon*, My. *buruḡ*,

Mg. *vuruna*, Sa. *manu*, id.]

H. *paraḥ*, S. *pāraḥ*, to fly, *paraḥto*, bird (gen. name), A. *farḥu*, H. *efroaḥ*, young of birds;

Manumanu, s., a streamer or flag of a native canoe sail: preceding word. [Fi. *manu-manu*, id., also a bird.]

Manu na, s., the palate and upper part of the throat. A. *hanaku*, the palate and lower part of the mouth answering to it (cg. *nanoa na*, q.v.), A. *hanaka*, to rub food with the palate, 2, to rub the palate.

Manua, v. i., to be finished, ended; and

Manunu, id., d. *manubu*. See nu.

Manubu, v. i., to be finished, ended; and

Manubunubu, id., redup.: *nubu*, *num*, *nu*.

Manubunubu, d. *matumutumu*, to be soft, sleek, as the skin of a newly born pig, or of an infant. See *nubu*, *tumu*, *noba*. [Ha. *nopu-nopu*, to spring or swell up, a., soft, spongy, thoroughly cooked, plump, fat, swelled out, *nopue*, plump, round, as a well fed, fat hog.]

Manuḡnuḡ, d., v. i., to be bent: *luḡluḡ i*.

Manuka, s., c. art. *namanuk*, wound. [Sa. *manu'a*, to be wounded, s., a wound, *manu'a-aga*, partly wounded, *Mota maniga*, wound, *manigata*, wounded.] A. *naka'*, to

wound, H. *nakah*, E. *nakaya*.

Mao, and redup.,

Maomao, v. i., to be gentle, mild. A. *mahiha*, to be mild, cg. *mak*.

Māole, or *māuolē*, s., c. art. *namāole*, a bed; hence

Māolē ki, v., to make a bed with (something): d. *uol*, see *bilis i* (*bolis i*, and *uolis i*).

Maon, s., d., c. art. *namaon*, sweat: der. uncertain. Cf. s. *bani*.

Mao na, s., d. *faa*, thigh.

[My. *pāah*, id., also the limbs or quarters of a slaughtered animal, Mg. *fe*, the thigh: Santo *wado*, id.] A. *faḡdo*, or *faḡd'*, id.

Maonī, v. i., d. *mānī*: *anī*, v. i.

Māora, v. i., to be rent, redup. *maoraora* (intensive): *bora i*.

Māosa, d. *taos*, v. i., to be fatigued, tired. [Fi. *ot'a*, weary, tired.] A. *fat'a'*, 4, to be fatigued, weary, 'aft'a', fatigued, worn out.

Māota, or *māuota* (*mawota*), v. i., to be parted asunder; redup.,

Māotāota, id., and

Māota na, s., c. art. *namāota*, interval: *ḡota i*.

Mara uoka, a., having the hands chapped with hard work, as with digging with the *kāli*, or with using an axe, *naruna i bi mara uoka*: *maras*, and *boka-ti* (or *uoka-ti*).

Mara, v. i., to rest, stop, *maratu*, stand still;

Mara bakaroĝo, v. i., or a., to be quiet, rest quiet, peaceable: *mara*, i.e. *maro*, q.v., and *bakaroĝo*.

Marafi, v. i., to hasten, be quick; redupl.,

Marafirafi, id. See *sarafi*. S. *rhab*, whence *sarhab*, Pael, to hasten, *mēsarihība*, sudden, *mēsarihībat*, hastily, quickly. Uhlemann (Syr. Gr., § 25, A, b) gives *sarheb* (Saphel, similar to Aphel), to permit to hasten, and to hasten = *arheb* (H. *rahab*, to urge on, press, &c.).

Marag ki, v. t., d., to spit out, to loathe. See *burei*.

Maraka, v. i., or a., to be willing, desirous;

Marakarakā, id., redup. See *raka*.

Maraka, or *meraka*, v. i., d. for *makara*, q.v.

Marasē, v. i., to be softened or excoriated (as the hands with work), to be peeled off, excoriated, *tamaras*, peeled off (of the skin of a body softened or macerated in water). A. *maras'a*, *marat'a*, to macerate in water, rub, scratch with the nails; and

Marasērasē, redup., to be peeled or excoriated here and there, as the skin. Compare *maratē*.

Marasa, or *murasa*, d. *burasa*, v. i., used as an ad., gently, slowly, by-and-by, as, *ba*

marasa mer ia, do it gently, not in a hurry, slowly, or by-and-by. A. *rat'a*, to delay, to be slow, 2, soften; be fatigued, *murayyat'*, slow.

Marate, v. i., or *mareti*, to be excoriated, peeled, as the hand with hard work. See *marasē*. H. *marat*, to make smooth; to polish; to make bald, pluck out the hair; *maruť*, to be peeled (as the shoulder with carrying burdens). Ch. to pluck (wings), to be plucked, A. *marata*, to pluck from the body (hairs), 3, pluck out hair and wound with the nails.

Maratē, or *marètē*, a., in *fatu maratē*, oven stones (hard, smooth or bare stones, worn smooth by the sea): preceding word.

Mare, v. i., to be turned, *lo mare*, to look turned (round), look back. See *roa*, *rea*.

Mare, s., a man (male, not female), as pr. n., *mare uota*, man of Uota: see *ma*, *maani*, or *manī*, and *mariki*. [Tah. *maroa*, a boy, a male (*tamaroa*, boy, *tamahine*, girl), Motu *mero*, a boy (not a girl), Malo *muera*, i.e. *mera*, Oba *amera*, a male, vir.] Ch. *mare'*, lord, S. *mar'*; A. *mar'* (also homo, see, infra, *mera*), *mor'*, *mir'*, vir., *mar'a*, (2) to be virile, masculine, and brave, as becomes a man.

Mareserisu, v. i., to shift,

- subside (as a swelling). See risu.
- Mārikī**, s., lit. senior, sir, old man, Mr., opposite to fite rikī, matron, old woman, Mrs.: mā, for mare, and rikī. See fiterikī.
- Marita na**, or **marite na**, s., the belly, bowels, also a rope or string; hence
- Maritau**, v. i., to be angry, or **marita sa**, or **marita na i sa**: and **marita uia**, to be well or kindly disposed. See **sa**, **uia**. A. **muryiṭa'**, the belly. See the verb under **marate**.
- Maritau**, v. i., to wither, be withered. A. **ṣāḥa**, 2, v. t., to wither or dry plants (as the sun, wind), 5, **taṣawwāḥa**, to be withered.
- Maro**, v. i., to breathe, to rest, be quiet, to be glad, restful, contented, satisfied; **maro ki**, v. t., to perceive the odour of (to breathe or inhale the odour of), to smell; redup.
- Maromaro**, v. i., to breathe; to rest; hence
- Maromaroan**, s., c. art., the act of breathing or resting, rest; and
- Maro na**, s., c. art., breath. A. **rāḥa**, n. p. **maroh**, to rest (i.e. respire); to be glad; to perceive the odour of; to blow (wind), 2, to be quiet, to rest, 4, to breathe, H. **ruah**, to breathe, blow, H. to smell; to be pleased, glad (smell with pleasure).
- Maroa**, v. i., to turn round: **roa**.
- Maroḥaroḥa**, v. i., to fall down, be level, as the smoke of a fire signal. [Mg. *rawana*, level.] See **roa** (**rowa**).
- Marou**, and **marourou**, s., d. (transposed) for **rūma**, q.v.
- Māru**, v. i., or a., d. **mēru**, to be limpid, clear, pure (of water). A. **namiru**, **namiru**, id.
- Maru**, d. for **maṭu**, q.v.
- Maru sa**, v. t., to rub; masturbate; to joke. A. **marah'a**, n. a. **marḥ'u**, to joke, to anoint, to soften (the body with oil). H. **marah**, to rub;
- Maruen**, s., c. art. **namaruen**, joking, &c.
- Mārua**, v. i., to cease, leave off, **marua ki**, to cease from; and
- Maruāna**, s., c. art., cessation: **baro**, v. i., **bārua**, q.v.
- Mas**, s. See **maso**.
- Mās**, ad., d. for **maisa**, **mēsa**, **masusa**.
- Mas**, and **sam**, ad., alone, only: **ma** for **mau** (as in **sikei mau**), and **'s**, **sa**, one.
- Masa**, d., v. i., to go, to walk. A. **mas'a**, id;
- Masāna**, s., c. art. **namasāna**, the going, walking.
- Masa i**, v. t., to rub, rub off, **masa ia nāfo**, rub it on the **nāfo** (to rub the rust off it);
- Masamasa ki**, redup., rub (as the rust off a needle, on a stone); and
- Masamasoa ki**, v. t., end. **'a**,

to stroke, smooth, flatter; and

Masa, v. i., at ease (as wild animals in their lair, as if smoothed into gentleness);

Masaki. See *misaki*.

Masamasa(n)ta, d., v. i., or a., end. ta, smooth, as a board: dd. *musi ki*, *mus i*, to stroke, smooth, rub. H. *mas'ah*, to stroke, anoint, A. *masaḥa*, to stroke, to flatter, wipe off, *ma'asa*, to rub strongly, *ma'as'a*, to rub gently, *ma-sih'*, smooth, S. *ms'ah*, to anoint; to measure; A. *masaḥa*, to measure (land), H. *mis'bah*, *mas'bah*, a part, a portion (Ef. *mas*, *maso*, *mis*, id.).

Mas, s., also *maso*, *masé*, and *mis*, a part, a portion, a place (part of the land), as, *baumaso na*, q.v., *masleo*, a portion of speech or words, as of a song, *masleo naliḡana*, a portion of human speech, dialect (see *leo*), *maso ua*, this part, or place. See preceding word.

Mas', or *masu*, v. i., d., to come; hence

Masuen, s., c. art. *namasuen*, the act of coming. E. *mas'a*, to come (H. *maṣa'*, means to come to, i.e. to attain to, to arrive at, anything).

Mas i, v. t., to shave, as *masi nasina*, to shave the chin or part of the face covered with the beard: *masi noai*, shave off the surface of water, bail, or bale, out: hence, redup.,

Masimasi, v., to bail out (a canoe, or boat), and

Māsi, s., a knife, and

Masimasi, s., id., d. *mismis*. A. *māsa*, to shave, *mūsa'*, *mawasi*, a knife.

Masei, s. See *masoi*.

Masere, s., c. art. See *miseri*.

Masere, v. i., to be treated kindly; *sere*, *bakasere*; te *masere*, one treated kindly, as a beloved child.

Masere, v. i., to be torn: *sere*. [Fi. *kasere*, broken, loosed.]

Masiḡa, v. i., to be broken, done into fragments; and redup.,

Masiḡasiḡa, id., intensive: *siḡa i*.

Masi-ḡalo, s., wilderness, lit. empty part (of land). See *mas*, *maso*, and *ḡalo*.

Masika, v., in *sera masikā sa*, to desire, covet (a person or thing). A. *s'aḡa*, 5, to be desirous of.

Masiki na, d. *mihi* (for *misi*), v. i., taking the nom. suf. agreeing in number and person with its subject as, a *masikigu*, I alone, *ku masikima*, thou alone, *i masikina*, or *masikinia*, he alone: *siki*, and pref. *ma*.

Masila, or *masili*, v. i., to be thin; and

Masilasila, d., redup.; and

Masila na, s., c. art. *namasila na*, chip, shaving. See *sila i*. **Masila**, in *buru-masila*, q.v. See *sila*.

Masirsir, d., v. i., to sob (as after crying). A. *zaḡara*, to

utter the voice, to give forth a sound, to pant or gasp with vehemence and groaning.

Mas-leo, s. See *mas*, s., part or portion, and *leo*, voice, speech.

Maso, s. See *mas*, s., a part, portion, place.

Māso, v. i., or a., to be cooked, done, d. *mahi*. [My. *masak*, Mg. *masaka*, Ma. *maoa*, and *maoka*, and *maoja*, cooked, also ripe, Bugis *motasok*, ripe, Tah. *maoa*, cooked, ripe, Fut. *moa*, Santo, d., *māa*, cooked, To. *momoho*, ripe.] A. *na-ŝiga*, 1, 2, 4, to be ripe, cooked.

Masoi, *masoei*, or *masei*, s., star, stars, d. *mohoi*, c. art. *namohoi*. [Epi d. *mohoei*, Fila *masoi*, Fut. *fatu*, Sa. *fetū*, Santo dd. *vitū*, *masoi*, *vitui*, *vitui*, My. *bintaj*, *wintaj*, and *lintaj*, Mg. *kintana* and *vasiana*, Tag. *bitoin*, Sumbawa *bintoij*, Sulu *bitohon*, Menado *bituy*, Sanguir *bituin*, id.] See Ch. II. 13. a., and c (at end).

Masoi, or *masei*, star, is used in pr. n., as *Masei*, *Mare Masei*, &c.

Masok, v. i., to be violently agitated or enraged, as, *namaritana i masok*, lit. his belly or his bowels leaped up: *soka*, to leap.

Masoko, a., true, exact, to the point, as *nafisan masoko*, a word or speech true, exact, or to the point; as an adverb, *bisa masoko*, to speak truly, exactly, or to the point, *bā*

masoko, to go exactly, *ba masokō sa*, go exactly upon it, &c.: *soko*.

Masol, v. i., to turn aside, decline. A. *zāla*, n. a. *zuwul'*, to decline (as the sun); cease to be in place, remove; start on a journey and change one's mind.

Masu, s., c. art. *namasu*, the time of harvest, or of plenty of food, opposite to *sukei*, q.v., lit. the coming, *namasu nafinağa*, the coming of food, as yams, taro, bread-fruit, &c.: *mas'* (or *masu*), v. i., to come.

Masua na, s., c. art. *namasua na*, the top, crown, or summit (of anything): *sua*, su.

Masua, v. i., or a., to be bald. A. *nazi'a*, to be bald about the temples, *manzu'*.

NOTE.—Sa. *tula*, My. *sulah*, Mg. *sula*, bald, A. *ŝali'a*, to be bald on the forepart of the head, *ŝul'at*, place of baldness.

Masukuta ki. See *musukuta ki*.

Masula ki, v. t., to scorch (as the skin of a pig in order to its being scraped and prepared for cooking): *sulu*.

Masusa, ad., for *mas*, *maisa*, to-day.

Māt', v. i., to ebb; to be low water; hence

Māt', s., c. art., *namāt*, the ebb; low water; the shore left bare at low water. [Sa. *masa*, to be low tide; to be

sour; to have an offensive smell; To. *maha, namaha*, to ebb, Fl. *māti*, to ebb, and s., *namati*, the ebb.] A. *māt'a*, to macerate and dissolve (a thing in water), H. *masas*, eg., to melt, flow down, to waste away.

Māta (or *mwāta*), a snake. [Sa., Fut., Fi. *gata*, id., Malo *moata*, Santo dd. *mata, maura*, My. *ular*, id. (Ma. *gata*, snail, slug, leech).] A. 'it'at', 'at'ā', a snake: 'at't'a, v., *tinea erosit lanam, serpens momordit*, 'ut'at, *tinea*, &c. See *ula*, My. *ulat*, worm, maggot.

Mata, s., the eyes, usually pronounced *mita*, or *meta*, q.v.

Mataisau, s., a carpenter. [Sa. *mataisau*, id.];

Matakseu, d., id. **Mataisau** is lit. the eye (or director or master) of cutting. See (*ma-ta*), *meta*, and *sau*.

Mataku. See *mitaku*.

Mataloa, s., a pig with crooked tusks, one on each side, that is, a mature, full-grown pig. A. *sala'a*, and *šala'a*, to have or acquire a tooth or tusk on each side.

Matātā, s., a phosphorescent worm (which gleams brilliantly), phosphorescence of the sea. [Fl. *matata*, to clear up, as the weather, the sky.] A. *š'ā'a*, to shine; Nm. *mo-š'ui*, phosphorescent.

Matau, s., d. na *mitau*, an anchor: *tau*.

Matautau, v. i., to utter sounds

as one in sickness or pain, to groan, moan. A. *hatafa*, to moan, &c.

Matē, v. i., to die; and redup., **Matēmatē**, v. i., to be quiet, soft, gentle; and

Matian, s., c. art. *namatian*, act of dying, death:

Matigo na, s., c. art., the grave, d. *emate n*; *tamate*, v. i., to become calm (wind, wave), s., peace, a calm; also a series of feasts or festivals held every fifth day (see d. syn. *belaki*). [Sa. *mate*, My. *mati*, to die, Mg. *mati*, a, dead, *matimati*, lukewarm.] A. *māta*, to die; to become calm (the wind), 4, to soften by cooking. This word occurs in all the Semitic languages.

Matiratira, v. i., or a., to be shining, bright (as any polished surface). See *tare*.

Matiu, d., v. i., to sink. See *tiu sa*.

Mato, and

Matoko, v. i., to remain, abide, to sit: *to, toko*. [Mg. *mituaŋa, mitueŋa, mituiŋa, mitumueŋa*, to reside, dwell, abide, sit, rest.] See *toko*.

Matōl, ad., to-morrow: *tola*.

Matoltol. See *matultul*.

Matu, v. i., to abide, to abide standing: *tu*.

Matu, s., c. art. *namatu*, d., woman. See Ch. II. 17. c. [Ja. *wedo*, Sula *nifata*, Tidore *foya*, id.]

Matu ki, v. t., to strengthen or support with posts (a

fence), *matu ki nakoro*; and

Matu na, s., c. art. *namatu na*, post or stake (of a fence); the backbone, vertebral column, the back. A. *matuna*, H. *matan*, to be strong, firm, A. *matënu*, back, vertebral column.

Maŋu, v. i., to be thirsty, to thirst, dd. *manru*, *mandu*, *maru*. [Ml. P. *meruh*, Epi *mercu*, TaSa. *maroku*, Malo *madoge*, Bugis *madoka*, Santo (Pelia) *marara*, Marshall Islands *maru*, New Caledonia *malu*, to thirst.] S. *ŝho*, to thirst, *ŝahyo*, thirst, H. *ŝiyah*.

Matua, v. i., or a., to be old, mature, elder, then (full-grown) large, great; also wise, opposite to *busa*, as, *meta matua*, wise, lit. old or mature, i.e. experienced eye, *bo matua*, wise, lit. old, mature, i.e. experienced heart; *te matua*, the aged, or the ancients; *meta matua ki*, to withhold from (a person, something);

Matuatua, redup. of preceding word, very old;

Matua, s., or ad., the right hand, or side: *tuai*, q.v. [Sa. *matua*, aged, elder, mature (*matuatua*, dim.), a parent, Fi. *matua*, mature, My. *māntuwah*, a father or mother-in-law, Mg. *matua*, eldest son or daughter, *matuatua*, a ghost, apparition, Malo *matua*, right hand.]

Matūki, a. used as s., one trusted in, confident, brave, as a warrior: *tuki*. [Mg. *matuki*, confident, brave, trusting.]

Matulu, v. i., or a., to be swollen, thick; and redup., **Matultul**, id.: *telatela*, *tela-telana*.

Matumutumu, d. *manubunubu*, q.v.

Matuna, s., and ad., c. art. *namatuna*, d. *fatuna*, something, anything, somewhere, anywhere, somehow; also a ghost or apparition, lit. something: *ma*, or *fa* (the inter. pron. used indefinitely), q.v., and *tuna*, dem., *te* (or *tu*) with the dem. *na* added to it. See *safa*, or *sefa*. H. *mah*, anything, something, whatever, Ch. *mah di*, whatever, what that, that which, A. *ma'*, that which, whatever. See Ch. V. 4. d.

Maturu, d. *matur*, v. i., to sleep, *bakamaturu ki*, to put or make to sleep. [My. *tidor*, Ja. *туру*, to sleep, Mg. *turi*, s., sleep, *mituri*, to sleep, Bugis *matinro*, to sleep, Ml. P. *metur*, Malo *maturu*, TaSa. *tsuruve*, Santo dd. *chinaru* (*tshinaru*), *chinaro*, *chiramu*, *noru*, *rontui*, An. *umjeg*, Fi. *mol'e*, Sa. *moe*, ps. *moea*, to sleep.] H. *yas'en*, A. *wasina*, to sleep, *sinat'*, H. *s'enat'*, and *s'enah*, sleep.

Mau, v. i., to recover from sickness, be well: *abu*.

Mau, v. i., a., and *maui*, and

ad., to be whole, all together (as a number of men), to be whole (of a thing), redup. *mamau*, id.; *nai mau*, it wholly, or only (of a substance), *nara mau*, they wholly or only (of a number of persons). [Epi *momou*, the whole, Ha. *pau*, a., all, ad., wholly, Mg. *abi*, all, every one, the whole.] A. *wafā*, to be whole, &c., n. a. وَفِي.

Mau, *maui*, is of Form 25, see Ch. III, as مَوْي, *maufi*, *maui*, or *mauwi*.

Mau na, s., c. art. *namau na*, d. *nabai na*, covering of it (a bird), i.e. its feathers; *na mau*, the bunch of feathers worn as an ornament on the top of the head; *na mau nasuma* (d. *na bau nasuma*), *nakasu*, the top of the house, of a tree; *mau naliati* (d. *bau naliati*), midday; see *bau*.

Mau, or *amau*, a., true, *lo-amau*, or *lo-mau*, a true thing, d. *mauri*, or *mōri*. [Tah. *mau*, true, Fut. *mari*, To. *moonī*, Ma. *pono*, Sa. *moni*, true]; and

Mau, a., used as s., one firm, intrepid, brave, i.e. warrior of such a character, also, in *Mautukituki*, pr. n. of a mythological hero. [Sa. *mau*, to be firm, to be decided, unwavering]; and

Mau sa, v. t., to come upon, obtain, find, *bamau-ri*, reach to. See *bamau*. [Sa. *maua*,

to obtain, reach to, Tah. *mau*, to seize, take hold of]; and

Mau āsa, d. *mau is*, v. t. (to trust in), to desire, tea *mau-mauan*, a thing trusted in, or desired, te *namauana*, id. [Ma. *popono*, to covet]; and *Sera lo-amau āsa*, v. t., to believe on or in (him or it). [Ma. *whakapono*, Fi. *vaka-bau*]; and

Mau, ad., very, indeed, continually, as, *bisa mau*, to speak continually, *toko mau*, abide continually, constantly, &c. [Ha. *mau*, continually]; *elaḡi mau*, above indeed, in the highest place, *toḡa mau*, very far away, *malitiḡa mau*, very near, *etaku mau*, or *maumau* (intensive), behind indeed, the last (as the last day), *malē mau ua naḡa*, this very time, d. *mal fā nin* (*fā* for *mau*), *bisa mau*, few indeed, very few, d. *bisiba* (*ba* for *mau*), *sikei mau*, one only. [Fi. *dua bau*, Sa. *tasi pe*, one only]; *mas* (for *mau sa*, only one), and *sam* (for *sa mau*, one only), are like *sikei mau*; *ti bano mau*, did not go indeed [Aniwa, Fut., *sī fano ma*, *sī fano mana*, id.]; this *mau* after a verb preceded by the negative is very commonly used, but may be omitted, and *ti bano*, *ti bano mau*, are both used, though the latter is the more common. H. *aman*, to prop, stay, sustain, support; to

carry (sustain) a child; 'amen, to be firm, unshaken, faithful. A. 'amuna, to be faithful, 'amana, to confide in, trust, 'amina, to trust, be secure; H. Niphal, to bear in the arms, to be firm, to be of long continuance, continual; to be sure, certain; Hi. to lean upon, trust, confide in, believe; stand firm, still, A. 'amana, generally the same; S. 'eman, to persevere, be constant, and, contrarily, to cease, Aph. to believe, 'amen, &c., verily, truly, certainly, E. 'aman, id., also truly, and 'amanawî, id., 'amana, to believe; both the m and the n of this word are sometimes elided in the ancient languages, as H. émet', Amh. áun. See Ef. amau, una, amori, uua, in louua; and Mau-ti, v. t., to save, to protect: mû-ti. Hence nauota maumau, or mûmû, a chief saving, or protecting, a saviour.

Maua ki, v. t., to give food to (people, as to those who have been doing something for one); and

Maua, s., c. art. namaua, food, or provisions. A. māna, to give food, mawunat, provisions.

Māu, d. for mafa, swollen.

Maūaūa (mawawa), v. i., to be separated. See mafa, bua.

Maūori (mauori), v. i., to be broken, and redup.,

Maūoriūori, intensive: bori. Māuosa (mawosa), v. i., compressed: ʔosa.

Mauri, s., as mauri nalaġi, the place where the wind ends at, to leeward; the left hand or side, opposite to matua. [Sa. mui malagi, To. mui malagi, the place where the wind ends at, Ma. mau, Malo marao, Ta. mau, Epi dd. mali, mau, left, on the left hand.] See muri. Mahri manghūra, behind.

Mauri, v. i., to live, dd. mairi, mōle; bakamauri, make to live;

Maurian, s., c. art. namaurian, life. [Fi. bula, Sa. ola, Fut. mauri, My. idup, Ja. urip, Ta. murif, Mg. veluna, to live, Epi d. meouli, mauili.] A. 'ās'a, n. a. 'ais', ma'as', ma'is', ma'is'at, to live, 4, make to live.

Mauri, a., true, tili mauri, speak true;

Mauri, s., c. art. namauri, a prayer or incantation, lit. what is true: mau, true.

Māus (mawus), d. for malus (malifus).

Mauta, d. mautu, s., a rising ground; one's native land: so called because (i tu mau tu) it remains firm or continuing. See mau. [Sa. mauġa, a hill; a residing at a place (from mau).]

Mbā, v. i., for bā, or mā, v. i.: a mere euphonic change.

Mbât, s., d. nāpe, a club. [To. mata, a kind of club.] Nm.

nabboud, a club; also nab-
bout, a staff, club.

Me, prep., d. ma, q.v.

Mē, or mēa, v. i., to make
water; also, redup.,

Memē, id., and

Mō, s., urine, me-riki, dy-
suria, lit. small or scanty me;
and

Mō, or mēa, v. i., to flow, wet,
us i mea, the rain pours out,
i me nakoau, it (a fluid, as
water) flows upon or moistens
the pudding; nai me, a flood
or freshet, lit. flowing water,
d. naum, a stream, lit. flowing
water; na bisi me, semen
genitale. [Mg. *mamani*, to
urine, *amani*, urine, Ha. *mi*,
mia, *mimi*, to make water.]
A. māha, to have water (a
well), leak (a ship), 2, to pour
water; to wet with water;
emit water (the ground), mā',
juice (of anything), semen
genitale (H. me), H. me (of
the feet), euphemism for
urine. See Ges., Dict., s.v.
ma', who gives a root mo',
to flow. Hence

Mō, s., c. art. namō, d. namai,
a rope, or string. [Sa. *maea*,
To. *maia*, id.] And

Mē, and

Mēamēa, long; as, tali me
tuturu (see tuturu), a rope
long, hanging down, i barau
meamea, it is long, like a long
streak of water running down
a tree, or the face of a cliff.
See mē, mēa, to flow.

Mēni, d., v. i., to be gentle,
tame: mǎo, maomǎo.

Mela, melamela, for mala,
malamala, fool, foolish.

Melat, s., c. art. namelat, or
malat, flower (of a plant),
then flower (of anything), that
is, crown or most excellent
part, as, namelat natamole,
the flower of men, the most
excellent of men. A. warada,
2, to flower, ward', a flower.

Mele na, s., c. art. namele na,
the hollow; as, namelēru na,
the hollow (palm) of the hand,
d. nal'nāru na (see alo, aru,
belly, hand), namele natuo
na, the hollow (sole) of the
foot or feet, namele gere na,
the hollow of the tail of a
fish. [Mg. *faladia*, i.e. *fala*
dia, sole of the feet.] A form
of the word bele na, belly,
hollow.

Melesia, d. melesira. See
milesia.

Meliboi, or melibai, v. i., to
be bent, as grass by the wind,
&c.: lifa i.

Mēliki, d., v. i., for mēlu,
q.v., to be dilatory, slow.

Melita, v. i., to crackle, re-
sound (as one's name): (lot)
lita.

Mēlu, v. i., d. meliki. A.
mahala, n. a., mahlu, to do
anything gently and quietly,
not in a hurry.

Mēlu, s., shade, raḡ mēlu,
time of shade, evening, melu
na, its shade, or his shade
(protection);

Melu, v. i., to be shady (as the
day), and redup.,

Melumelu, id. [Sa. *malu*, to

be shaded, to be protected, *malumalu*, to be overcast, cloudy, Mg. *malumaluka*, shady, cool, gloomy.] H. 'afel, obscure, dark (of the day), 'afal, to be obscure, dark: eg. 'amal, or 'amel. See *mal*.

Mēlu, s., that which, or what *nilu*, departs or removes (from), separates (from): *nilu*.

Men, a. See *mina*, a.

Mena na, s., the tongue (of animal); of fire (flame); of knife (blade or edge); of breaker (edge of the wave); to be the *namena*, or tongue, of any one is to be his spokesman; hence

Mena i, or

Menamena i, v. t., to lick it with the tongue, tongue it. [Epi *mena*, TaSa. *me*, Santo (P.) *meme*, Guebe *mamalo*, the tongue, Mg. *menumenuna*, or *menimenina*, loquacity.] A. *manmul'*, the tongue, from *namala*, to be a detractor.

Mer, ad., d. *mero*, q.v.

Mera (for *mara*), s., c. art. *namera*, man in general, people, as, *namera ni Efate*, the people of Efate: *mera* is contracted to *fa* in *fa-fine*, q.v. A. *mar'*, *mir'*, a male, or, in general, man, Ct. *mir'a*, man in general.

Merai, a., used as s., pertaining to a male, the male organs of generation, virilia: *merai gara* (*gara*, bare), addressed to young boys not yet wear-

ing a waist cloth, or naked; a man is sometimes jocularly or disrespectfully spoken of as *merai tamana*, the *merai* of his father: *mare*, q.v., with the a. end. i. A. *ma-r'ayy'*, virilis, pertaining to a male.

Mera, s., d. *mara*, a rippling (of water): *meromero*.

Mera, conj., lit. with them, or with those: *me*, with, and 'ra, them or those, as John *mera* Peter, John and Peter; this can also be expressed John *me* Peter, and John *nara* Peter (John they Peter); with dem. *uan*,

Mera uan, dd. syn. *manag*, *māga*, as John *mera uan*, John and his companions, lit. John with those there (beside him); *mera uan*, can also be used of inanimate things, as, *fatu mera uan*, a stone with those (stones) there (beside it), stones.

Merā, d. contraction for *meraka*, *maraka*, for *makara*, q.v.

Merā, ad., again, d. for *mero*, q.v.

Merāfālu, some, as, *korā merāfālu*, some dogs: *me*, with, and *rafālu*, see *lifāru*.

Merāfālu, s., c. art. *namerafalu*, contraction of *namera rafālu*, some people.

Merā gi, d. for

Merā ki, v. t., to go before, leading, to lead;

Merakian, s., c. art. *namerakian*, act of leading, also

meramera, redup., leading, and namerameran, s., act of leading or ruling, kingdom, that led or ruled, natamole meraki, or meramera, leading or ruling men. E. marḥa, to lead; to go before.

Merakolau, s., web-like fat on the intestines (of a pig): mera, fat (see merei), and kolau, q.v., a web (spider's). In An. this is called nilvanilva (redup. of nilva, spider's web).

Meràroa, v. i., to turn round: roa i.

Merei, s., marrow; eel; caterpillar; medulla of banana fruit. H. meri, fat.

Mer i, v. t., to do, to make to work, act, namerian, s., act of doing, what is done, conduct; fimeri, v. r., to be doing something to each other, fighting;

Merimeri, v., to keep on doing. A. 'amila, to work, Nm. to work, act, be active, practise, 4, cause to work.

Mero, ad., again, dd. merā, mer, moro, mrō, ro, and mo, m, contraction of mero, as, i mero bano, he again went, lit. he turned went, d. i mer lēr ban, he again went, lit. he turned returned went: roa i. See Ch. V. 9.

Mēromēro, v. i., hoarse, gruff, as, i bisa meromero, he speaks hoarse, gruff; and cf. barabara, supra, to cluck. [Mg. barabara, hoarse, having a rough voice, bara-feo, a

coarse, gruff voice, farina, hoarse.] A. "arara, 1, 2, to make rough sounds in the throat (whether with the voice, or liquor, or the breath), "ararat, hoarse sound; sound of boiling water.

Emeromina, ad., and s., in the world, the world, lit. in the light, opposite to abokas, in the under-world, Hades (which is dark and gloomy): e, prep., and meromina, s., formed from mirama, or merama, to shine.

Mēru, v. i., d. for mārū, q.v.

Mēs, ad., d. for maisa, to-day.

Mēsa, ad., perhaps, expletive used at the beginning of a clause. E. 'emsa, but if, quodsi.

Mesau na, v. t., to desire, and redup. (dd. mūri, mōri),

Mesausau, desire much, be lustful;

Mesauan, s., c. art., desire, will, what one wills: sau.

Meta, v. i., or a., to be raw, then, unripe, crude, green.

[Sa. mata, raw, unripe, Mg. manta, raw, unripe, crude, green, My. mantah, raw, unripe.] A. 'anu'a, to be raw.

Meta, s., the eye, the eyes: mita.

Metita, v. i., or a., to be rotten, to be falling to pieces from rottenness. A. t'a'ita, to be rotten; to be falling to pieces from rottenness.

Mi, v., to be, d. for bi, q.v.

Mi, redup. *mimi*: for *gumi*, q.v.

Miel, v. i., or a., to be red, and redup.,

Mimiel, id. [Sa. *melomelo*, *memelo*, red, Mg. *mena*, red, My. *mcrah*, red; the ruby; bay colour in a horse.] A. *ma'ir*, reddish, 'am'aru, of the colour of red clay.

Mihi, d., *masiki*, q.v.

Mikit i, v. t., d. for *makit i*, q.v.

Mila, v. i., or a., to be shy, skittish, to be wild, opposite to *malolo*. [My. *liyar*, wild, untamed, shy.] A. *hali'a*, to be uneasy, timid, impatient, shy. Hence

Mila, s., a wild animal; a warrior sleeping out in the bush and watching to cut off stragglers.

Milāba. See *laba*.

Milaḡ, s., a part, or half, c. art. *namilaḡ*. Ch. *pelag*, a half, A. *filaḡ*, a part, a half.

Milaḡo, v. i., d., to be sick, to be ill, have a disease. A. *s'aniya*, (2), n. a. *s'ana*, to be ill, to be sick with a latent disease, Nm. *moḡ'na*, faint, languid, moribund;

Milaḡoan, s., c. art., the being ill, disease.

Milākesa, or *milākisa*, v. i., or a., to be darkish green: *milo*, *kisa*.

M'lame, d., s., c. art. *nam'lame*, dew: *mala*, clear (rainless), and *mēa*.

Milātē, dd. *malārē*, *milānr*,

v. i., or a., to be cold, cold. [Sa. *maalili*, Tah. *māriri*, Ma. *makariri*, Fut. *makiḡi*, id.] A. *maḡrur*, cold, from *ḡarra*, to be cold.

Milāte, s., c. art. *namilātē*, cold, the being cold, also *namilatea*; and redup.,

Milamilati, v., to be coldish: *milāte*. [New Hebrides, TaSa. *makariri*, Ml. U. *milas*, Mlō *maḡariri*, Ml. P. *mercus*, Epi *meneni*, cold.]

Milau, for *malau*, q.v.

Mile na, s., place, its place, d. for *alia na*, q.v., and see *malo*, a place.

Mile ki, *mile-raki*, v. t., to seek for (as for a pig in the bush), *milemile ki*, id., also *mole ki*, *mole-raki*, *mole-mole ki*. A. 'āla, (2), to go through a place, 4, to seek for; to desire eagerly.

Mile, or *milei*, v. i., or a., to be good, good, as, *noa milei*, tell good (well) it, *bati milei* a, make good (well) it, syn. *noa uia ki*, *bati uia ki* (*uia*, good), dd. *mitā ki*, *butā ki*, as, *noa mitā ki nia*, *bati butā ki nia*, id. [Raratonga *meitaki*, Tah. *mitai*, Niue *mitaki*, Fila, Meli, Ma. *marie*, Ha. *maikai*, to be handsome, good.] A. *malih*, beautiful, good, Nm. *melieh*, elegant, good.

Milēs, v. i., or a., to be faded, drooping, withered: *lusia*. [Mg. *malazu*, withered.]

Miles, s., c. art. *namiles*, the

forest, the jungle, the bush.

[My. *alas*, a forest, *alasan*, a forest country; a foundation, *alas-kaki*, footstool, Mg. *ala*, a forest, a wood, Bugis *alok*, id., Fi. *ra*, below.] A. 'araš'a, and 'aruš'a, to abound in grasses and herbs (of the land); 'arš', the earth, soil, region, whatever is below, H. 'eres, the earth, land, country, region, soil, Ch. 'āra', earth; below.

Miles, s., a plant with dark leaves: les.

Milèsia, v. i., or a., d., and Milèsira, id., to be faded, dirty, mouldy: endings a and ra; and

Milo, v. i., a., to be unclean, unclean. [Ml. Maskelynes *lygal*, id.] H. pigul, E. fahala, id.

Milo, or miloa, redup. milolo, or milocaloa, d. malolo, v. i., or a., to be dirty, to be darkish, of a dark, dirty colour: loa.

Milu, or milua, v. i., to depart, go away (from), remove, namiluan, s., the removing, departure. See lua.

Mim, or mam, q.v.

Mimi, s., voc., aunt (paternal). See simam. [Fut. *moma*, id.]

Mimita, s., a sign, a showing of something. See mita, mimita, v.

Mina, a., pleasant, nice. [Tah. *mona*, *monamona*, *momona*.] A. 'aniḳ', pleasant, nice.

Mina, tongue. See mena.

Mini-ḡi, d. minu-ḡi, munu-ḡi, d. munuma (munu-ma), v. t., to drink, also minu, munu; hence namunuan and namunugian, s., drinking, drink. [Fi. *junuva*, *unuma*, Ml. *min*, Malo *inu*, Epi *muni*, Sa. *inu*, ps. *inumia*, s., *inumaja*, Santo *o'o-mia*, *ulu-mia*, My. *minum*, Mg. *minuna*.] See Ch. II. 13. b., 14. c., and 15, for the phonology of this word. Ch. s't'a', 'is't'o', S. s't'o', H. s'a't'a, E. sataya; and with the t' changed to ḡ, H. s'akah, A. saḡa', E. saḡaya, to drink.

Minranin, d., ad., now; mi nra nin, mi, time, nra nin, this here; as to mi compare ma, day. E. yom, to-day, now, this time.

Mirā-ḡi, d. for mera-ki.

Mirama, v. i., to be light, to shine; namirama, s., light; emeromina, in the light, the world;

Mirama-ni a, to shine upon or on it, or him. [Sa. *malama*, to be light, *malamalama*, v., to be light, s., light, *malama*, s., the moon, a lamp, torch, Ha. *lama*, a torch.] A. lama'a, to shine, &c.

Mirārā, v. i., or a., to be light (not heavy), slender, small. A. rakḡa, to be thin, slender, slight, rakaraḡa, to pour out not much (water or other thing).

Mirati, redup. *miratirati*, d. *minrat*, *minratinrat*, v. i., or a., to be loosed, untied: *rat i*, q.v. [Ma. *matara*, Sa. *matala*, *matalatala*, Tah. *matara*, *mataratara*, to be untied.]

Misa, or *misā*, v. i., to be stinking, rotten, decayed, wasted away; and redup.,

Misimisi, v. i., to be wasted away (of a very old man). Ch. *mēsa*, S. *msa*, to be decayed, putrefy.

Misafe, *misafesafe*, v. i., to be separated (as a coconut from its branch): *safe*.

Misaki, d. *masaki*, v. i., to be sick, to have fever, to be ill. [My. *sakit*, Sa. *ma'i*, Fut. *maki*, Ml. P. *mesek*, Epi dd. *msaki*, *miei*, id.] And

Misaki, or *misakia*, s., c. art., sickness. [Fut. *makija*, sickness.] A. *s'aka*, (2), to afflict (some one, a disease), *s'akat*, disease, *mas'kuww*, afflicted with a disease.

Misal, v. i., or a., to be removed, separate (from others). A. *'azala*, to remove (one), 5, 6, 7, 8, to be removed, 8, separate (from others), *man-zul*, separated, removed.

Misal, *misalsal*, or *misali*, *misalisali*, v. i., or a., to be light (not heavy). See *sali*.

Misaru, v. i., to hang down, prostrated: *saru*.

Misei, or *misai*, *miseisei*, v. i., or a., to be open, cracked: *sai*.

Misera, v. i., or a., to be

parted, disjoined (as joints), separated: *sera*.

Miseri, s., c. art., part of a woman's dress, consisting of a little mat, terminating in a bulky fringe, attached to the waist cincture and hanging down like an apron. See *seri*. A. *'azzara*, to cover the body with the covering or garment called *'izār*, *mi-zar*, a garment, covering. Nm. an apron.

Miseroā sa, v. t., to desire, covet: *soroā* sa.

Miseroana, s., c. art., coveting, covetousness.

Misimis, s., d. *masimasi*.

Misimis, v., d. *masimasi*.

Mit, s., c. art. *namit*, a mat; so called because plaited—see *bātu*, Ml. *vij*, Epi *mbie*, to plait (a mat). [Ml. *devij*, Epi *yembi*, a mat.]

Mita, v. t. (also *meta*), to look at, watch, observe, view, as, i *mita* *natai-inlagi*, he watches or observes the cloud (to see if it will rain), *mitā* sa, or *mimitā* sa, look at, watch it (anything); and *mita gita*, or *bakamita gita* = *leo goro gita* (see *leo*), watch, look for, look out for (expecting) us: *bakamita*, v. t., same as *mita*. [Sa. *mata*, to look at, *matamata*, to look, to view, *mamata*, id. (of many), Ha. *makai*, *makaikai*, to look at closely, inspect, search out, spy, act the part of a spy, to look on, look at, to examine secretly for evil purposes, To.

mamata, to look, look at, behold, discern.] A. 'āna, 1, to emanate (water), to be a spy, 2, to flourish, produce flowers (a plant), to show, make conspicuous, 3, to see, look at or on, 5, to look at malevolently, to look at well, accurately, to be manifest, conspicuous, 8, to look at malevolently, to become a spy, to view or watch, to look out for.

NOTE.—For the phonology of this word, see Ch. II. 11. c, and 13. b.

Mita na, s., c. art. *namita na*, the eye, that which sees, looks at, watches, or observes; *mita noai*, a fountain; *mita*, the beginning; *mita*, bud, shoot, 'eye' (as of a potato), bud, germ, offshoot (of men); *mita nalagi*, eye of the wind; *mita bagona*, eye of its end, point of its end, end; *mita*, a window, door, or other opening, as the eye (of a needle); *i bi mita na*, to be the eye (i.e. guide) of some one; *namita nalo*, the eye (price) of something; *mita kita*, a spy (in war), see *kita*; *mita ni elo*, (d. al), the sun (eye of light, or of day, or fountain or source of light). [My. *mata*, Mg. *masu*, Sa. *mata*, the eye, &c., Fi. *mata*, eye, source, opening, point.] See *mita*, v.

Mitā, v. i., to bleed, *mitā nia*, bleeds on it, as *i tumana mitā nia*, redup. *mitāmitā nia*, he bleeds on himself (covers himself with blood),

used also of rust—it rusts (covers itself with rust): *tā*, blood. [My. *bādarah*, Bu. *madara*, to bleed.]

Mita-bago na, s., end, lit. point of its end: *mita*, s.

Mita-busa, s., orphan child: *mita*, s. (bud, shoot), and *busa*, q.v.

Mitaga, and *mitagataga*, v. i., to be heavy: d. *miten*, q.v.

Mitailau (*mita-i-lau*), s., d. syn. *bilē-mita*, q.v., lit. germ or source of the tribe or community. See *launa*.

Mitāki, v. i., to be inclined to one side: *taki*, *tā*.

Mitaki, i. e. *mita ki*, d. *milei*, q.v.

Mitakisa, s., blind, the eyes receding into the head: *mita*, eye, and *kisa*.

Mitakitik, d. *matakitaki*, s., last or first of a row (as of men); from closing up, or, as it were, binding together the series: *taki*.

Mitaku, or *mataku*, v. i., to fear, be afraid; *mitaku*, or *mataku ki*, usually contr. to *mitau ki*, or *matau ki*, v. t., to be afraid of, to fear; *baka-mataku ki*, to frighten (one); hence

Mitakua, s., c. art. fear; and **Mitakuan**, s., c. art., act of fearing, fear. [Sa. *mata'u*, ps. *mata'utia*, My. *takut*, Mg. *tahuā*, s., fear, *matahuā*, v. i., to be afraid, to fear.] A. *taka'*, v. t., to fear (derived from *waka'*, 8), *takiyyat*, -fear, caution, taking heed,

taḡwa, fear of God, taḡiyy³, fearing God. See *infra*, mita-taku.

Mitamai, or matamai, or mitimai, ad., to-morrow. [Mota *matava*, morning, Sa. *tafa*, to dawn.] A. ṣabaḡa, 4, to be morning, to be early, to dawn, E. ṣabḡa, to become light, or day, to dawn, A. ṣabāḡ³, morning, maṣbaḡ³, and muṣbaḡ³, morning, dawn.

Mitanielo, s., the sun, lit. eye of day: mita ni elo. [My. *mata-ari*, Mg. *masuandru*.]

Mitāo, d., v. i., d. mitefe, q.v.: tao, roa.

Mitarau, s., c. art. tribe, lit. the bud, or germ, spreading out into many branches: mita, s., and rau.

Mitariki, s., the seven stars, Pleiades: mita, s., and riki. [Sa. *matalii*, Ma. *matariki*, id.]

Mitariki, s., as, lo mitariki, to look with little (i. e. contracted) eyes. Same word as preceding.

Mitaru, v. i., to sink down: tiro.

Mitasabo, s., a stranger, lit. eye not knowing: mita, sabo.

Mitatau, v. t., as, i tumana mitatau na, he heedfully watches himself, he being afraid watches himself: mita, v. t., and see mitaku.

Mitau, or matau, v. i., to abide, continue: tau.

Mitau ki, v. t., to fear: contraction for mitaku ki.

Mitaukian, a., dreadful, to be feared.

Mitausi a, v. t., to look after: mita, v. t., and usi, v. t.

Mitefe, d., v. i., to fall down, as a portion of a precipice. See rōua, roa.

Mitefe-risu, v. i., to fall down (see preceding word), rushing or slipping to a distance: risu.

Miteftef, v. i., and

Mitefütēfū, id., to twitter, chirp, peep (of a bird or fowl), to make a whispering noise (of men). H. ṣifṣaf, to twitter, peep, chirp (of birds), to make a whispering, peeping sound (of the voice of a wizard).

Mitei, or muṭei, s., c. art., breadfruit cheese (salt and sour), that is, breadfruit fermented and preserved. [Sa. *masi*, id., My. *masin*, salt (as water), Mg. *masimasina*, saltish, *ranu-masina*, the sea (salt water).] A. māṣi³, salt (of water).

Mitela, v. i., or a., to be broken (as crockery, or pottery). A. t'ala'a, to break (the head), mut'alla³, broken. And

Mitela, s., c. art. namitela, a fragment, lit. that which is broken, the broken.

Mitèn, v. i., d. mitāga, to be heavy, to be burdened: tien, or tiana, q.v., as also tago, tagio. [Mg. *entana*, s., burden, *vua entana*, lifted up, *mientana*, to set out, *taigina*, placed upon (a horse), *tuḡua*, placed upon, My. *tuḡ'ag*,

to ride, be conveyed by any vehicle, *taġ'ug*, to bear, carry.] S. *ṭ'an*, to carry, Aph. to burden, load, *ṭa'no'*, a burden, H. *ṭa'an*, Ch. *ṭē'en*, to be laden, A. *ṭ'a'ana*, 8, to sit on a camel, H. *ṣa'an*, to move tents, go forward (as a nomadic tribe), A. *ṭ'a'ana*, id., E. *ṣa'na*, *ṣa'ana*, to put on a horse, &c., and consequently of other things where one sits, is placed, upon another, *ṣēun*, burden.

Miti, v. i., to move rapidly, to strive, quarrel, to jump backwards and forwards excitedly in a quarrel or a rage, to land or remove from a canoe; *miti ġoto*, depart or go rapidly across (as an arm of the sea); and redup.,

Mitimiti, v. i., to throb, flutter (as the pulse). A. *mata*, and *maṭa*, to move quickly.

Mitiri, v. t., to write, to carve, cut or make figures;

Mitimitiri, a., figured, as cloth ('print');

Mitiri, d. *maṣiri*, s., c. art., writing, figures; and

Mitirian, s., c. art., act of writing, what is written. [Santo d. *turi*, Epi *siri*, My. *tulis*, to draw, delineate, paint, picture, figure, write, Mg. *surata*, colour, writing, written, *misurata*, to be spotted, printed, of different colours, and *suriṭa*, *misuriṭa*, to mark, engrave.] (E. *sa'ala*, to paint, figure), A. *ṣāra*, 2, to figure, paint, 5, to be

formed, *muṣawwir*, sculptor, painter, Nm. 2, to form, draw, trace, paint. The radical idea is that of cutting.

Mitiri, s., a kind of locust or grasshopper (so called from its mode of moving);

Mitiri, v. i., to leap flying (as a grasshopper): *tiri*.

Miṭoa, v., to think, *miṭoa ki*, v. t., to think of or about, dd. *miroa*, *mitoa*, *mintoa*, *minroa*; redup.,

Miṭiṭoa, d. *minintoa*, v. i., to be thoughtful, sensible;

Miṭoān, s., c. art., act of thinking, thought: *ro*, *roro*, *ṭoto*, *rara*, or *ṭara*. [Mg. *erīṭa*, *erīṭariṭa*, cogitation, *micriṭa*, *micriṭerīṭa*, Fut. *mentua*, To. *manatu* (Sa. *manatu*), to think.] S. *'etra'i*, to think, Ethpa. of *r'o'*, Ch. *rē'ah*, to think, H. *ra'ah*, (3), to delight in, *rea'*, a friend, lover, one loved, thought, will, Ch. *ra'yon*, thought.

Mīto (*mwīto*), v. i. or a., to be short, redup.,

Mitemito, id., d. *būru*, *burufūru*. [Tah. *mure*, *muremure*, Ma. *poto*.] A. *ma'don*, short, or mawdon (n. p. of *wadana*).

Miu, v. i., to be wet: eg. *mea*. A. *mai'*, fluid, *ma'a*, to flow gently on the surface, 4, to be dissolved in liquid.

Miura, s., c. art., dew: *miu*, and *ura*, q.v.

Mo, ad., contraction of *mero*.

Mo, d. *bo*, dd. *fo*, *uo*, *o*. See *bo*.

Mō na, s., father or mother-in-law, son-in-law: hence, Mo-naki, v. t., to be related to (one) in this relationship. E. ham, father-in-law, son-in-law, A. ham', hamō, ham'o, &c., father-in-law or kinsman of the husband or the wife, Nm. hamou, father-in-law, hamaya, mother-in-law, H. ham, Assy. emu, father-in-law, Samaritan, a son-in-law, also, one espoused. 'The proper signification of the word lies in the idea of affinity.'

NOTE.—E. Mai ma = Ef. mo, Fila ma, brother-in-law, vugōna (nearly pronounced like vumōna)=(in meaning) Ef. buruma: in Tah. mo-moa is to espouse, to contract marriage.

Moa, d., verbal pron., 1 dual, excl., pl. bu, mu.

Moās, d. for mafāsu.

Mobu, d. m'buā, v. i., to sink: buā II.

Mofa, s., or mafa, when the blood of men or animals has been shed, and forms a pool on the ground, one feeling the smell of it, or of any similar thing, says i naḥo mofa, it smells mofa; tau-mofa (tau mafa), to make a sacrifice or offering to the natemate. See taumafa. A. ma'habat, a small pool, wahaba, to give, make an offering.

Mok, s., water flowing from the eye;

Mokemok, v. i., to flow from the eye (of water), to water (of the eye): eg. miu, mou. H. mug, to flow, flow down, dissolve.

Mokot, d., s., tongs: mikit i.

Mola, v. i., to yawn. [Ma. kouchera, to open, gape.] H. pa'ar, to open the mouth with a wide gape, S. far, A. fa'ara.

Mole, d. for ḥalo, v. i., q.v.

Mole, or mole ki, molemole ki, d. mile, mile ki, q.v.

Moli na, s., d. for batoko na, q.v.

Moli, v. i., d., mauri, to live; Molian, s., c. art., d. maurian, life.

Momoā, or momo, d., v. i., to yawn. [Tah. mama, to open the mouth, Sa. mavava, Fut. mava, to yawn, Mg. vava, the mouth, vava, opened, mivava, v. i., mavava, v. t., to open.] H. peh, mouth, A. fah', mouth, faha, to speak, fa-wiha, to have a wide mouth.

Momoa, v. i., d. for amoamo, amo'mo.

Monam, d. monau, s., c. art., grass (of any kind). A. nama', to grow, namāya, vegetation, manma', place of (a tree's) growth. The word 'grass' is connected with 'grow'.

Monamona, v. i., or a., to be yellow. [Ma. puḡapuga, yellow colour, Mg. vuni, s., yellow, Amboyna poko, d. apoo, Ceram poko, yellow,

id.] A. faka'a, n. a. fuku', to be yellow.

Mono-ti. See munu-ti.

Mori, d., a., true, tili mori, speak true: mori, true, used like loaman, lesoko, also amori: mauri, mau, true.

Mōri a, d., for mesau na, for which also is d. mūri n.

Morese na, s., d. borakese na, q.v.

Moro, ad., d. mero, q.v.

Moru, v. i., to sink, or be covered with water, as a canoe in the waves;

Moru-aki, v. t., to sink, overwhelm (a canoe), as, nabeau i sera moru-aki rarua, the waves rush, sinking, or covering, or overwhelming the canoe;

Morua, s., c. art., the deep, i.e. the deep sea;

Mōru, s., any deep place, as a hole, pit, grave; hence imrum (d. imrau), inside of a house, i.e. moru nasuma, or moru uma, the hole, i.e. the inside, of a house. A. "amara, to cover (a thing with water), "amar', much water, deep (of the sea), Nm. to overwhelm, drown, "amra, deep water, abyss.

Mos i, for amos i, q.v.

Mōso, s., the entrance to a harbour; a space or tract of country, as that between two mountains; pr. n. of the village and district on the northern end of Deception Island, at the boat entrance to Havannah Harbour, and

in Ro-Moso, name of an inland village and district. H. mahōz, a seaport, coast, Ch. id., also a region, A. ha'z', border, side, region, hence also a port.

Mot, s. See mut, s.

Mot, or motū, s., c. art. namot, as, nataku namot, back of the land, or island; lit. what is broken off, hence a district or place. [Sa. motu, islet, district, motu, to be broken off, ps. motusia, v. t. motusi, s. motusaja, v. i. motumotu, s. motumotuga, My. putus, to break, Mg. maitu, broken asunder, snapped, maituitu, broken in pieces, utusana, being cut, broken, snapped.] A. makta', a place. See the verb under koto-fl.

Mōta, s., c. art., and redup.,

Motamota, id., rubbish, refuse, as leaves of trees fallen on the ground, &c. [Sa. ota, rubbish, Ma., Tah. ota, Ha. oka.] And

Mōta, v. i., or a., to be covered with rubbish, dirty. [Sa. otaolā, full of rubbish: a. ending a.] A. "otā, rubbish, refuse, husks, leaves, and scum mixed together, "ata, to have rubbish mixed with scum (as a river).

Mot i. See mut i.

Mou, moumou. Same as miu, q.v.

Mu, verbal suf. pron., 2 pl., you, d. kama.

Mu, v. i., to coo (as a dove), to hum—see *fu*. [Tah. *mu*, a buzz, *mumu*, to make a confused noise, as of a multitude of persons talking together, Ha. *mumu*, id., Sa. *muimui*, to murmur, Fut. *mu*, to buzz, Mg. *muimui*, hum, murmur.] H. *hamah*, coo, hum (as a multitude), A. *hamhamah*, to murmur, &c., Nm. to whoop, drone, sing lullaby.

Mū-ni, v. t., to take out (a thing, as out of a basket). [Mg. *vuaka*, *miruaka*, to go out, *manuaka*, to drive out, take out.] See under *bua* III.

Mua, v. i., to flow out, flow (of the tide); hence

Muāna, s., c. art., the flood tide, as opposite to the ebb; and

Mua-goro, s., c. art., dd. *fua-goro*, *māgoro*, a spring of fresh water on the shore that is covered (*goro*) by the sea at high water: *bua* III.

Mubu. See *mobu*.

Muku-ti, v. t., to cover or enclose in leaves (as bananas, to ripen them); to rub, wipe off; and

Mukumukuen, s., c. art., the doing so. [Fi. *moko-ta*, to embrace, to clasp round with the arms, Ma. *mukumuku*, *muku*, and *uku*, to wipe, rub.] A. *haka* (mid. ʔ), n. a. *hukʔ*, to sweep, cleanse by sweeping; to rub; to surround, embrace, enclose.

Muli (*mwuli*), v. t., to work

into a round mass, as dough or clay; to gather rubbish into a heap; to clasp a pig (or man) round with the arms; and

Mulimul, v. i., or a., round. [TaSa. *molmol*, Mi. P. *moromor*, My. *bulat*, Mg. *buriburi*, round.] H. *fol*, E. *falfal*, round, roll.

Mulusi, v. t., to strip off the skin, and

Mulu, v. i., and *tamulu*, to cast the skin (as a snake, a crab, a scab, men in myths), redup. *mulumulu*; and

Mulu na, s., c. art., the skin which is cast; then, the lower rank which a chief casts off on his being promoted to a higher. [Fi. *kuli*, skin, *kululʔaku*, to strip off the skin, Mg. *hudiʔa*, skin, *manudiʔa*, to strip off the skin, *hudirana*, being flayed, skinned, Ef. *kuli*, d. *uli* (*uilī*) and *uli*, skin, *mulusi*, to skin, *mulu*, also *tamulu*, to cast the skin, i. e. to be skinned, or to skin oneself or itself.] A. *gildʔ*, skin, *galada*, 1, 2, to skin, to strip off the skin. جلد, *mulu*, *mulusi*; and

Muluan, s., c. art., act of casting the skin; *namulusian*, s., the act of stripping off the skin.

Mulua, s., a grove or clump of trees: *ulua*.

Mūmū, a., saving, protecting, preserving: *mū-ti*, *ormau-ti*.

Munu-ği. See *minu-ği*.

Munu-ma, d. munu-gi.

Munu-ti, v. t., to close up (as a wound, a hole in cloth, &c.); hence

Munuai, or munue, s., a sacred man (natamole tab) who by his natabuan, or magical power, closes up, or heals, wounds received by men in battle: bunu-ti.

Murasa, d. marasa.

Mûri n, v. t., d. for mesau na;

Mûrian, s., c. art., d. for mesauan.

Muri, v. t. (d. busi), to return (as a thing borrowed), to repay, recompense, requite (for work done), to return (an injury), repay (a person, for an injury), redup. murimuri; hence

Murian, s., c. art., the act of returning, repaying, pay, requital, recompense, retribution. And

Muri na, s., c. art., the after part of a thing (as of a stream, that is, the place to which it flows and where it ends), opposite to namita na, the forepart of a thing (eye), beginning, source. [Fi. *muri-a*, to follow, also to imitate, Ma. *muri*, rear, hinder part, Sa. *muli*, end, back, or hinder part, rump, *mulimuli*, to follow after, To. *muli*, *mui*, Ja. *burî*, the back, rear, behind, after, My. *burit*, the fundament, Mg. *vudi*, the posteriors, stern (of a ship), *vuhu*, the back, *fudi*, returned, sent back, *mamudi*, to return the

thing bought, *verina*, returned, sent back, *mamerina*, to return, send back.] See also *mauri*, *busi*, *bisi na*, *bui na*, *kui na*, *kusu na*, *kihi na*, *fua na*, *bua na*, *gere na*, *urî na*. A. 'ah'h'-ara, to be behind, after, Nm. mo'weh'h'ar, placed at the end, mouh'ir, stern, hinder part, 'eh'ir, end, 'uh'ur', behind, after part, H. 'aħar, to be after, behind, 'aħar, after, behind, hinder part, extremity, 'aħôr, hinder part, rear, meaħôr, from behind, behind; also in Arm. and E. *Muru*, v. i., to laugh, *murukî*, to laugh at (one). [Ta. *maliali*, My. *ilai*, Mota *marac*, to laugh.] A. *harharat*, laughter (*harhara*), *kar kara*, laugh repeatedly (*karra*).

Murubua, s., a bat: *moru*, *bua*; from its dwelling in deep holes.

Musa-gi, v. t., to take on board a canoe or ship (men or things); redup.,

Musamusa; and

Musagian, s., c. art., and

Musamusoan, s., c. art., the act of doing so; and

Musi a, v. t., to put or drag immersed in the water (a thing, as a log); and

Musu, v. i., to dive (as a man), to set (the sun); *elo i musu*, the sun sets, or has set. A. "amasa, dip, submerge, to set (as a star), and *kamasa*, dip, plunge, dive, and *maķasa*, immerse in water.

Musi a, v. t., to remove a child (from the breast), wean it; and

Mus (ki susu), v. i., to be removed (from the breast). H. mus', remove, take away.

Mus i, v. t., rub, smooth, flatter;

Musamus i, id., redup.: mos i.

Musuku-taki, v. t., to abhor: siki-naki.

Mut, v. i., to slip or fall out, as a rope out of a block. A. ma'a'fa, to take a sword out (of its sheath), 8, 'amma'a'fa, id., also, to fall out (as hairs).

Mū-ti, v. t., d. for mau-ti, to save, keep, preserve, protect. A. 'amana, 4, render secure, protect, give security to (some one). Hence

Mūtian, s., c.art., act of saving, salvation.

Mut i, and mot i, v. t., to bind; and

Mut, s., c. art., a bond, rope. A. ma'fa, (6), bind, mu'kt', bond, rope.

Mutui, v. i., to sneeze. [Sa. mafatua, to sneeze.] A. na-fa'fa (cf. 'afa'fa, 2), to sneeze.

Na, ad. of assent, and interj., d. syn. ko: dem. na. H. na, indeed, &c.

Na, d., dem., this, as, mal na, this time: in.

Na, sometimes a, also in, nī, n, la (in lausu), the article. [Mg. nī, Epi na, Fi. na, a, Sa. le, the article.] A. al, hal, H. ha, A. a (the l being assimilated to certain letters).

In Mod. A. al is pronounced al or el, and l. In South Arabia am was (and even still is) used for al. A. al (and H. ha) is sometimes used as a relative pronoun; so in Efate: see niġ, aġi.

N', a particle expressive of past time, in nanum, nāsa, nano-asa. [Mg. n', Sa. na, sign of past tense.] See Ch. V. 10. c.

Na, d. n, and na, or nia (siki-na, or siki-na), nom. suf. pron., 3 sing., his, her, its. [Sam. na, sing., Mg. nī, pl. and sing., My. nia or ŋa, pl. and sing.] See nai, note.

Na, d. n, verbal suf., pron., 3 sing., him, her, it. See nia, and nai, note.

Nabatī na, s., is bati, q.v., c. art., tooth, teeth; seed, also the shoots from the roots of a banana, and the shoots or roots of taro. [Ml. ribo, Epi livo, Sa. nifo (whence nifoā), Fut. nifo, Mg. nifi, teeth. This is another word for tooth, teeth. A. nāb', pl. nubub', &c., tooth, teeth, nāba, 2, 4, to put forth roots (a plant).]

Nābe, s., d. mbat, club. Nm. nabboud and nabbout, id.

Nābe, or nābea (nakbe, or nakbea), d. nakima, s., a hollowed log, set up in the middle of the malala or mala, used as a drum or musical instrument in the dances of the intamate, and on which the face of Uota, and symbols of the natemate (the deceased) are carved. [Sa. nafa, To.

- naffa*, Fut. *kafa*, a drum, Ml. U. *nambwi*, id.] H. *nekeb*, a hollowed thing, that which is hollowed, used as a musical instrument (Ezekiel xxviii. 13), English Version, 'pipes': 'thy tabrets and thy pipes'; from *nakab*, to hollow out.
- Nabis**, s., end, the last, d. *nakis*: *bisi na*.
- Nābo**, or *naḥoa*, d. *tamo*, v. i., to smell; and
- Nābo n**, s., its smell. [Sa. *namu*, to have a bad smell, To. *namu*, odour, either good or bad, Fut. *namu*.] See *ḥoa*. A. *fāha*, 6, to emit odour.
- Nabua**, s., a road, path. A. *nabiyy'* and *nabiy'*, id.
- Nafete** (d. syn. *sefete*), d. *nefehā*, d. (te)uase (*wase*), inter. pron., what? which? M.S. *mudi*, A. *maḍa*, Nm. *maḍe*, what? *Nafete* is *na*, art., and *fete*, and *sefete*, *sefa*, q.v., and *te*.
- Nāfo**, s., dd. *āfo*, *fōga*, whet-stone, pumice stone. A. *nasfa-t*, id.
- Nāga**, or *naḡ*, dem., this, that: *na*, dem., and *ka*, dem., changed to *ga*.
- Nāḡ**, or *nāga*, s., dd. *lāḡ*, *rāḡ*, *nṛāk*, *rān*, time. A. 'ān, time.
- Nāgasa**, inter. ad., when? i. e. *naḡa sa*? lit. what time? also indefinitely, when, whatever time. Ml. U. *seve-lig* = Ef. d. *sefo-naḡ* = what time? *naḡa-sa*?
- Nāgo**, pers. pron., 2 sing., you, dd. ago, ag, *nigo*, *keiga*, *keina*, *nēgo*.
- Naḡore na**, s., nostrils, nose. See *gore na*.
- Nai n**, d. for *nani n*, child. See *nei n* and *ani*.
- Nai**, pers. pron., 3 sing., he, she, dd. *ēnēa*, or *inīa*, *ḡā*, *niga*, *kinini*. [My. *inya*, or *iīa* (Ef. *inīa*, or *iīa*, sing.), pl. and sing., they, he, she.] See Ch. V. 2.
- Nai**, s., water, d. for *noai*, *nifai*.
- Nai**, s., side board of a canoe to keep the waves out, a protector or defence of a place (a warrior who keeps out the enemy); d. a fence. [Sa. *āi*, a fence, a railing, *āi*, to fence in, To. a fence.] A. *nawa'*, *naa'*, to guard, protect.
- Naita natuo**, s., d. for *uante-natuo*, the calf of the leg, hence *nalake naita natuo n*, the ankle, lit. the base of the calf of the leg.
- Nakate**, s., d. syn. *nete*, q.v., lit. the that that.
- Nakima**, s., d. *naḥea*.
- Nakis**, s., d. *nabis*: *kusu na*, *kihi* (or *kisi*) *na*.
- Nakis**, or *nakisa*, or *nakes*, s., green or blue paint: *kesa-kesa*.
- Nāko na**, s., the face. See *ko*, s.; *n*, art., and *ako*; hence **Nakonakoa ki**, v. (formed by ending *a*, from preceding word) to assume the face, or appearance of (*ki*) some one; **Nakonako ki**, v., to face (some one), i. e. front (him). A.

wagaha, 5, id., to front or face each other.

Nālu, or nālúa, an arrow. A. nabl', arrow.

Namu, s., d., mosquito, d. na mamamami (d. batirik = small tooth). [Sa. *mamu*, Tah. *namu*, *ramu*, Fut. *namo*, My. *ñamok*, Bu. *namok*, Mg. *muka*, Mi. U. *num*, TaSa. *moke*, Malo *mohe*, Ta. *kumug*, An. *inyum*, Motu *namo*, id.] A. *namus*, mosquito.

Nanoa na, s., the neck, i. e. n', art., and anoa, neck, cg. *manu na*, q.v. [Santo d. *alo*, d. *ralo*, Bu. *oloj*.] A. 'unḱ', 'unuk', 'anik', neck.

Nanofa, ad., d., yesterday, and

Nanoasa, ad., d. *nāsa*, the day before yesterday, and

Nanu, ad., d. *nanofa*, and

Nanum, ad., d. *nanu*, yesterday. [Fi. *e na noa*, Santo *nonovi* (*pucanovi*, to-morrow), Epi *niobo* (*bani*=*mais*=to-day).] Nan-ofa, nan-u, nan-um, consist of ofa, u, um, day (see *ma*, s., day), and (Fi. *e na noa*, e, in or on, na, the; *noa*, past day = nu, num, nofa), nan', i. e. na, the art., and n', q.v., particle expressive of past time, as in *nāsa*, infra. Nanōasa (for nanofasa) has sa (for rua, sometimes ra, 2): hence *na nofa*, lit. the past day, and *na noasa*, the second past day. Nanoasa, *nāsa*. [Epi *nua*, d. *niahā*, Ta. d. *neis*, id.]

Nānua, s., necklace, beads, i. e. n', art., and anua. H. 'anaḱ, necklace.

Nāo, s., d. *noa*, q.v.

Naob, s., lime, d. *noba*, q.v.

Nāra, pers. pron., 3 pl., they (for *nai 'ra*), d. *gara*, or *nigara* (*ga 'ra*), d. *inira* (*inia*, and 'ra). See *ra*, and *nai*.

Naro, d. for *nalo*. See *lo*, a thing.

Naroa, s., na, art., a current (of water, especially in the sea): so called because *i roa*, turns (itself). See *roa*.

Nāsa, ad., the day before yesterday, d. *nanoasa*: *nāsa* is without the article and for *noasa* (in *nanoasa*).

Nasafa, inter. pron., also *na-sefa*, and *nesefa*; na, art., and *safa*, or *sefa*, q.v.

Nasaḡa, s., na, art., a stretch of sea between two places. See *saḡa*.

Nasu na, na, art., s., juice, what flows out, or exudes. [Sa. *su*, to be wet, *sua*, juice.] A. *nazza*, to exude, *nizu*, flow, water.

Nāta, a person. See *ata*. Nāta na, or *nāte na*, soul, spirit;

Natamole, a living person,

Natamate, or *natemate*, a dead person, a ghost, a demon, an object of worship. See *ata*, *moli*, *mate*, *atamole*, *atamate*.

Natara, s., n, art., and *atara*, a., a virgin, young woman; *naḡuruni atara*, a young woman. [My. *dara*, Ja. *rara*,

a maid, virgin.] A. 'aḍara, to be a virgin ('aḍera', a virgin).

Nātē, or nāšē, s., the banana, or plantain, plant and fruit: n, art., and ātē, or āšē. [Ml. P. *nevi*, Ml. U. *navits*, Ero. *nobos*, Epi *vihi*, Am. *nohos*, Ml. dd. *navis*, abus, Paama *ahisi*, Fi. *vudi*, Ulawa *huti*, Fut. *vujī*, Fila *butsh*, Aniwa *hutshi*, Niue *futi*, My. *pisaj*, Ceram *fudi*, *phitim*, Sanguir *busa*, Mg. *unfi*, d. *huji*, id.] A. muz', Amh. muz, id.

Nātē-kuru, s., dried, withered banana leaves. See kuru, a.

Natamate, for natamate. See atamate.

Natoara, s., n, art., a kind of grass (sword grass). H. ḥašir, grass, A. ḥ'aš'ira, to be green.

Naturiai, s. See turiai, a, young man.

Nāu, s., reeds; Pan's pipes; for nausu: na, art., and usu, q.v.

Nau, v. i., usually nu, q.v.

Nau i, v. t., to rub, wipe off. See nu e.

Nāua (nāwa), na, art., and ūa (wa), q.v.

Nē, for noi, v., to dwell, or be beside (some one): the verb *no* is intransitive, and *i* is the t. prep. [Fi. *no*, to lie (of things, not persons), Sa. *nofo*, to sit, dwell, remain, Ma., Tah., Ha. *noho*.] H. *navah*, and *naah*, to sit down, to rest, to dwell.

Ne, dem., here, there, this, that, uane, kine, netu. See in, na. [Sa. *nei*, this.]

Nēgo, pers. pron., d. for nago, q.v.

Nei n, or nai n, s., his child, d. for nani n. The n of ani, q.v., is elided: nai for nani.

Neinei, v., as boka neinei a, beat it soft, beat making it soft (or weak). See manei-noi.

Nēko (for naiko), s., n, art., and eko, the wooden mallet for beating native cloth (in making it). [Sa. *īe*, To. *iki*, id., Ha. *ku*, *kuku*, to beat native cloth.] A. waḥ'a, to beat, (7), to sharpen, make thin a knife, (8), make slender, &c., waki', sharp, thin, slender. (For To. *iki* meaning 'small', see Ef. *iki*, *kiki*, id.) kie also belongs here, the leaf being rubbed and split into slender threads.

Nēru, nāru, and nieru, war, lit. arms: art., and aru, q.v.

Nēt, d. for binēt, banotu, q.v.

Neta ki, v. t., to throw, net i, to throw upon, hit with a thing thrown. A. nada', to throw, H. nadah, Pi., to cast out.

Nete, s., a thing, anything, something, d. syn. nakate: art., and te, dem., lit. the that. Nete ra, their thing, also āra te, id., āgu te, my thing, āma te, thy thing.

Netu, dem., this, that: ne, dem., and tu, v., lit. this or that standing out or up.

Netua, d. *nerua*, s., twins, art. and *tua*, or *rua*, 2, lit. the two. [Fi. *drua*, id.; also double, a., as a double canoe, a double fruit.]

Ni, prep., of (genitive), to, belonging to, also *i*, in, on, at (with art. *ani*, q.v.), t. prep. after verbs, as *mesau ni au*, desire me (also *mesau au*, d.), *i*, as, *soka-ri*, join on to, no *i*, &c. [Fi. *ni*, *i*, or *e*, of, in, and t. prep., Ma. *i*, of, belonging to, &c., and t. prep., Battak *ni*, Bu. *ri*, Holontalo *li*, Tag. *ni*, Mg. *ni*, *n'*, *ani*, of, belonging to, My. *i*, t. prep.]

A. *li*, H., Arm. *lě*, E. *la*, T. *ně*, id. See Ch. V. 11. 1.

NI, art., also *na*, in, n. [Mg. *ni*, id.]

NI, same as *na*, ad., and interj.;

Ni, verb. suf., 3 sing., d. *nia*, q.v.

Nia, verb. suf., 3 sing., same as *na*, q.v., once (in *sikinia*, and *sikina*, his one, he alone) nom. suf. (which usually is *na*). See *nai*, *inia*.

Niba ki, v. t., to throw away, make to go away. A. *nafa'*, drive away, expel, hurl away (as a torrent, rubbish, the wind, dust).

Nifai, s., water, dd. *nai*, *noai*: *ni*, art., and *fai*, water.

Nife ni, a., v. t., to fan, t. prep. *ni*, lit. to wave, or brandish, on or to;

Nifenife, v. i., to fan, to wave, or brandish, as the branches of a tree in the wind;

Nife, s., a fan. H. *nuf*, to wave up and down, Hi. *henif*, to wave, to shake.

Nig, d., prep., of (gen.) for (dative), *ni*, art., and *g* (for *gi*, i.e. *ki*, q.v.), dd. *nağ*, *naği*, *nağki*, and, art. without its *n*, *aği*, d. *ağki* (*ğ* for *g*).

Niğ, d., pers. pron., 3 sing.: *ni*, *n'*, dem., and *ğ*, or *iğ*.

Niğara, d., pers. pron., 3 pl.: *niga*, and *ra*, pl. dem.

Niğita, pers. pron., 1 pl., incl.: *ninita*.

Nikenika, v. i., to be silent, quiet, or noiseless, or stealthy; also to move quickly along a sharp ridge (of a mountain), or along a log across a stream.

[Ha. *nih*, to walk very softly and quietly, as on tiptoe, to do a thing quietly or secretly, *nihinihi*, standing up on edge, narrow ridged, or edged, Ma. *ninihi*, to move stealthily.]

A. *naga'*, to hasten; communicate a secret, 3, act, or speak, secretly (with some one), *naga'*, branch of a tree, higher part of land, *nagwat*, higher part of land, a secret.

Niko na, s., the spine (ridge) of a cocoanut leaf. See preceding word.

Nin, dem., d., this: *n*, art., and in, dem. [My. *nun*, that.]

Ninita, or *nininta*, d., obsolete, see *niğita*, *niğinta*, pers. pron., 1 pl., incl., we (and) thou, dd. *keiğita*, *iğira*, *akit*, *nikit*: *ninita*,

nini, we, and ta, thou. [An. *inta*, verb. pron., id., Santo d. *niti*, and *inti*, separate pron., id., Ml. d. *ante*, id., My. *kita*, Mg. *isika*, Sa. 'o i ta (tu), id.]

Nis, dem.; also, nistu, this; art. ni, and se, dem. [S. Cris. *nasi*, that.]

Niti, or nit i, v. t., to plane, shave (wood). A. *naḥata*, n. a. *naḥt'*, id.

Niu, s., c. art. *naniu*, the cocoanut palm. [Fi. *niu*, Er. *noki*, An. *neaiḡ*, My. *nior*, Ceram *niula*, Ml. *kula*, Mg. *nihu*, Sa. *niu*, id.; *niu piu*, fan palm (therefore *niu* is a general name for a palm); *niui*, to sprinkle with the juice of the cocoanut, Ha. *niu*, to whirl about.] A. *naḥ'lu*, palm (gen. name), *naḥ'lu* (coll. name), *naḥ'ala*, to sift, to pour out or sprinkle (snow, as the clouds), Nm., 7, to drizzle.

No i, or noi, d. *nē*, noi, d. ne: hence redup. *noinoi*, and v. r., *binoinoi*, d. *binofnoi*. See *nē*, for noi;

Nono, v. i., no (in noi), redup., to abide, as, mala nono, abide senseless. See also *binoinoi*, to abide with each other, and *binofnoi*, or *bunofnoi*.

Noa, s. (for na na), d. *nāo*, a swell, or wave. See *ua'a*.

Noa ki, v. t., tell, lit. say to, dd. ni ki, ti ki, nofa i, q.v.; noa i, v. t., say or tell it;

binoā, to speak about each other, v. r.

Noai, s., d. *nifai*, water; for na uai.

Noḡa, s., c. art. *nanogā*, d. *naob*, lime (ashes of coral); and

Noḡanogā, v. i., or a., to be dusty, become dust, fly in the air (dust). [Sa. *navu*, lime.] and

Noba-ni, v. t., to wrap in leaves with hot stones and cook, to cook, d. *tuma-ni*; and

Noḡanogā, v. i., to be cooked, soft. See also *manubunubu*, and d. *tomo* or *tumu*, *tumutumua*, *matumutumu*. [Ha. *nopu*, thoroughly cooked, soft, plump, fat, swelled out, and *nopunopu*, spring or swell up (in the mind), swell, be large, round, spring up.] A. *ṭabaḡa*, n. a. *ṭabḡ'*, to cook, roast, to ripen, 2, to grow up, 7, 8, to be cooked, *ṭub-baḡ'*, *tābiḡ'*, fatness, *ṭabiḡ'*, cooked.

Nōbu, s., flood, d. *tōbu*. A. *ṭāf*, to flood (Ct.), *ṭawwafu*, a flood.

Nof, d. for num, v. i., q.v.

Nofa i, v. t., d. *noa i*, q.v., to tell. A. *nabā'*, (6), 2, show, declare, announce, tell.

Nono. See ante, no, nono.

Notīnotī, v. i., or a., to be spotted (as an animal). H. *naḡod*, spotted (as an animal), Nm. *noḡta*, a spot, *mo-naḡḡat*, spotted, H. *naḡad*,

A. *naķaša*, to mark with points.

Nōtu, d., see under *banotu*, Note 2.

Nu, v. i., d. *num*, q.v., hence *manua*, *manunu*.

Nu ē a, v. t., to wipe, rub off; redup.,

Nunu ēa, id., and

Nūnu, s., a wiper, rubber, and *Nunu-tafe*, s., the wrist, lit.

snot-wiper. [Sa. *numu*, to grate down, *nuaga*, a grating down.] A. *tamma*, (4), to

sweep (a house, or place), (5), to rub, wipe off. (Cf. A. *tamma*, Ef. *num*, *nu*, for *t* to *n*.)

Nua na, s., n, art., and *ua*, q.v., fruit.

Nuanua, v. i., to wave about, or to and fro (as the branches of a tree); *nuanua ki*, v. t., to wave, make to wave, or shake (anything). H. *nu'a*, to move to and fro, wave to and fro, Hi. move to and fro, shake.

Nub, s., d. *rub*, q.v.

Nubu na, d. *tumu na*, s., c. art., the soft swelling protuberance of anything (as of a yam) growing. See *noḃa-noḃa*.

Nubu, v. i., d. *num*, and

Nuf, v. i., d. *num*, q.v.

Nuḡnuḡ, v. i., to be careless, heedless, *maturu nuḡnuḡ*, to sleep and be devoid of all care or thought, be utterly heedless. A. *nūmat*, heedless, careless, *nāma*, to sleep, doze, be quiet, tranquil, 2, deaden (as pain).

Nuḡnuḡ i, v. t., d. *luḡluḡ i*, q.v.: hence *manuḡnuḡ*, q.v.

Num, v. i., to be finished, completed, dd. *nu*, *nau*, *nubu*, *nuf*, *nof*; *ru nau*, *ru num*, *nuf ban*, they all have gone, a *bat ia i nu*, I have done it, it is finished. See *bunu*, *manunu*, *binunu*, *manubu*, *manubunubu*. A. *tamma*, n. a. *tum'*, &c., to be all, whole, finished, completed, at an end, and, transitive, to complete, &c.

Numnum ia, v. t., d. for *nuḡnuḡ i*.

Nūra, s., syn. *miura*, q.v., is for *ne ūra*: *ura*.

O, sign of vocative, interj., as, *temanami o*, O our father. [ML., Santo, Malo o, id.] E. o, id.

O, dem., io, ao, ore, or iore, q.v. [Fi. o, in *ogo*, Tah. o, Mare o, Motu o, dem.] The Semitic pers. pron. 3 sing. used as a dem., and as a verb substantive.

O, verbal suf., 1 sing., me, d. for au.

O, v. i., contr. for *onī*, q.v.; also in *bāo*.

Ob, s., d., c. art. *naob*, d. *na-nōḃa*, lime (ashes of coral): *noḃa*.

Ōf, s., dd. *um*, *ubu*, *ūa*, cooking oven. A. *mifa*, oven.

Ofa, in *taliōfa*, dd. *taliaba*, *talieba*. See *tali*. Ofa, to whirl round. [Tah. *ohu* (also = *kofu*, q.v., supra), to whirl round, Ma. *koumuumu*, My.

ubāg, mubāg.] E. kabab, to whirl round.

Ofa, i. q. afa, to swim, be above, float on; and

Ofa i, i. q. afa i, q. v.

Ofa ki, v. t., i. q. afa ki; *nalialia ofakian*, a place of burial, to be buried in, *naofakian*, act of burying, burial.

Ofa, a., high, tall, as a tree.

[*Mg. avu*, high, lofty, eminent, proud.] H. gabah, to be high, as a tree, gobah, height (as of trees), pride, gaboah, high, lofty, proud.

Of i, or ofi, v. t., to be near to, alongside of, d. āfi;

Ofofi, v., a., near to. [*To. ofi*, near to, at hand.] A. wahafa, n. a. wahā, to draw near to, approach near.

Ola, s., a spear. [*Ulawā ilula*, New Ireland *lelu*, Maklay Kūste (N. G.) *iur*, id.] A. 'allat', pl. 'alal', 'elal', id.

Oli, d. uli, q. v.

On, s., sand, d. aran, q. v.

Oni, contr. o, d. anī, q. v., to abide, be.

Or, d., s., c. art. naor, or na uor. See uora.

Ora na, s., sprout, shoot, or vine (as of a yam);

Oraora na, id.: bora, uora.

Orān, and orain, d. oraone, s., sand: arān.

Oraora, s., dazzling (variegated) rays of the (morning) sun, oraora ni elo; and

Oraorana, a., na, a. ending, variegated. [*Tah. purepure*, spotted, chequered, of diverse colours.] E. ħubur, varie-

gated, of various colours, Ch. ħabarbar, spotted.

Ore, i. q. aure, q. v.

Ōrē, d. ōr, ad., yes, that's it: o, dem., and re, or ri, dem., cf. iore.

Ori a, v. t., to rub, grate, ori, v. i., to make a creaking, grating noise (as the branches of trees rubbing against each other);

Ōri, s., the rubbing stick in producing fire by the friction of two sticks. [*Tah. oro*, Sa. *olo*, to rub, *olo*, a plane, My. *urut*, to rub, *Mg. ufa*, rubbed, *urina*, being rubbed.] A. 'arata, 'arat'a, to rub.

Oro, v. i., to grunt (a pig), to growl, snarl (a dog), and with transitive prep. ki, oro-maki, to bark at (a person or thing), boro, v. r., to make a confused murmuring noise (as a crowd of men all speaking at once); and

Orooro, id., redup., cf. uru, uruuru. [*Ma. juru*, to sigh, grunt, rumble, *gegere*, to growl, *jeri*, to chant (in launching a canoe, &c.), *gegere*, to grunt, My. *kukur*, to grunt (a pig), *Mg. eruta*, to snore, *eruna*, *mieruna*, to growl, snarl, roar.] A. nah'ara, Nm. to grunt, h'ara, to low, h'arh'ara, snort, snore, harra, to growl, snarl (a dog), to creak, harharat, murmur or sound of copiously flowing water.

Oro, d., v. i., or a., to be barren: d. for bara, q. v.

Oroa, v. i., or a. Same as oraorana, to be coloured, variegated: a. ending a, d. contr. oro; hence

Oroa, d. oro, s., a species of grasshopper, so called from its colours.

Otaki, d. uataki, s., native tongs: taki.

Oti, i. q. uti, q.v.

Ra, d. nra, dem., this, that. See arai.

Rā, s., a depressed place, damp or watery: ruku.

Rā, verbal pron., 3 dual, they two; pl. ru, they. See Ch. V. 2.

Rā na, s., branch. [Sa. la, Ma. ra, My. daan, Mg. rahana, rahaka.] A. s'agnat, s'agan', id.

Rā, or fā, dd. tā, nrā, s., blood, mitā, to bleed. [Er. de, TaSa. rai, Malo dai, Motu rara, Sa. toto (redup.), Ja. ra, My. darah, Mg. ra, blood.] H., E. dam, S. dem, A. dam', blood; damiya, to bleed.

Ra, v. i., vociferate, in rasoso, rafioso. [My. ruwah, id.] H. ru'a, Hi. vociferate.

Ra, verb. and nom. suf., 3 pl.: nara, they.

Ra, num., two: rua.

Ra tan i, rara tan i, țara tan i, tara tan i, v. t., to forget, lit. to think burying or covering it. See mițoa and tun i.

Rabā na, s., side (of a river or valley). A. ș'afiat', id.

Rabaraba, v. i., to flap the wings. A. rafrafa, id.

Rabaraba kaf (or kai), v. i., to be bent with hunger or famine; and

Rāba, s., hunger or famine, in li rāba, goddess, or she demon of hunger (a 'sacred stone'). H. ra'eb, E. rēhāba, to hunger, H. ra'ab, hunger, famine.

Rabağ, see tabağ.

Rafālu, d. lifāru, q.v.

Raf i, v. t., to scratch, dig, scrape. A. șahafa, șahf', id.

Rafē, v. t., to weave a reed fence; hence

Rafēna, s., a reed (woven) fence, d. rofe; and

Rafean, s., c. art., the act of weaving a reed fence. H. 'arab, to weave, intertwine, A. 'araba, a knot, H. 'aru-bah, interwoven work, or network.

Raf, s., d. rau, binding cross-sticks in framing a roof. Preceding word.

Rafe, v. t., to go through (as through a hole in a fence, the eye of a needle); and

Rafe-aki, v. t., to make to go through, as, rafeaki nausu, make a reed to go through among the others in weaving, a rafēna. See rafe.

Rafioso, v. i., to call out as when in terror or danger: ra, v. i., and bioso.

Rafite na, s., wall or side of a house. E. arafete, partition, wall.

Raġa-ēlo, d., v. i., to warm or dry oneself in the sun (ēlo): raġa is transposed for ġara, as baragāi for baġarai, q.v.

Rāġ, s., time, c. nom. suf. raġi na, its time: d. rān, rāni na, dd. laġ, naġ. A. 'ān', time.

Raġo, s., c. art., thicket, roughness. See fakaraġo;

Raġoa, and raġorogoa, v. i., or a., to be full of raġo, as a reef full of jagged, sharp rocks. [Mg. *rukuruku*, roughness, rough.] H. raga', (2) to be corrugated, rough.

Rāgo, s., rollers on which a canoe or boat is hauled up. [Ma. *raġo*, id.] See lāgo.

Rai, d. re, s., forehead, aspect, face. [To. *lae*, My. *dai*, Ja. *rai*, id.] E. rey, sight, aspect;

Rairai, d. tairai, v. i., to be in good countenance. See baka-rairai, and lo, leo.

Raite na, or reite na, d., s., mother. See under ani na.

Raka, v. i., to be willing, and maraka; also, redup.,

Rakaraka, id., and marakaraka, id.; also,

Rakana, s., the willingness, readiness, tuġa fat i rakana sikaimau, let us do it, the readiness or willingness for it one only, i.e. with one mind or will. S. rēgag, to desire, to will, Ethpael id., rega, desire, will.

Rakaf i, and rakof i, v. t., to cleave to, and

Rarako, d. tarako, as, toa i rarako, sits on, cleaves close to (her eggs). S. nḡaf, etna-kaf, to cleave to, eg. E. lakaf.

Raka i, v. t., to lift, raise up, and

Raka-ti, id. A. raḡiya, 2, raise up, make to go up.

Rakei, v. t., to adorn, dress; tumana rakei, adorn or dress himself. [Sa. *la'ei*];

Rakei, d. raki, s., c. art., dress, adornment. E. la-ḡaya, to adorn, dress.

Raku sa, v. t., redup. raraku sa, and taraku sa, and d. taku-ti, to bind up, to remove anyone's things, as in a flitting; i raraku, he is doing so, or is removing to another district, or flitting, to remove, carry away (anything). [Sa. *lau*, Ma. *raku*, Marq. *naku*, scratch, carry away, Mg. *raḡuḡa*, to scratch.] A. raka (final ḡ), to dig, to bind up.

Rakua, and, dd.,

Rakum, rakoma, s., a crab. [Epi *lakum*, Fi. *qumuqumu*.]

A. ḡumḡum', a crab.

Rāles, a place in Hades, lit. dark pit, swamp, or depressed place: ra, and les.

Rāna, dem. and num., those two: ra, 2, and na, dem.

Rāna, and redup. rarāna, v. i., or a., to branch out: rā, and a. ending na.

Rān, rāni na. See rāġ, raġi na.

Ran, d., s., water. [Fi. *drano*,

Sa. *lanu*, My. *danu*, J. *ranu*, Carolina *ralo*, Mg. *ranu*.] A. *rahalu*, water (of a kind).

Rarua, d. *raru*, s., a canoe, boat, or ship: v. Note. [My. *prahu*, Ml. *ndrav*, Segaar *rai*, Ta. *laou* (*laau*), An. *elgau*, Er. *lo*.] A. *markab*. See *borau*, supra.

NOTE.—The Ef. *raru* corresponds to the *rahu* in My. *prahu*, both the *r* and the *h* of the final syllables *ru*, *hu* being for the original *k*, and *raru*, through *ratu*, Ta. d. *tata*, for *raku*, My. (*p*)*rahu*, Motu *laka*-(*toi*), Mg. *lakana*, An. *elgau* (for *elegau*), Ta. d. *laou* (*laau*), Er. *lo*: in the two latter the original *k* is dropped as in My. (*p*)*rau*, Segaar *rai*, Er. d. *lai*. In all of these the final radical *b* (or *v*) is elided, Ef. *raru* is for *raraw* (for *raraf*). In Meli, and Fila, Fut. *vaka* (Santo *aka*), the *v*, like the My. *p* (in *prahu*) is for the original servile *m* (in *markab*), and the first radical *r* as well as the final (as in *raru*, &c.) elided. The *m* was pronounced *v*, then *w*, then only the vowel was retained, *elgau*, *aka*, then the vowel was dropped, *laou*, *lo*, *tata*, *raru*, Mg. d. *laka*.

Ras, d. *nras*, dem. and num., these two: *ra*, 2, and *s*, dem.

Ras i, v. t., d. *tas i*, to shave (the beard or chin), shave (or strip) off (as fruit from a tree,

shave or strip the tree). E. *las'aya*, to shave.

Ras, or res, d. *tas*, redup. *reres*, or *teres*, v. i., to rustle, crash (as the foliage of plants, or waves of the sea, moved by the wind, or men in a tumult). H. *ra'as'*, the primary notion lies in noise and crashing: used of the rustling of grain moved by the wind, *ra'as'*, noise, tumult.

Rasoso, v. i., see *rafioso*; *rasoso*, to vociferate, calling (for help): *ra*, and *soso*.

Rat i, v. t., d. *tat i*, d. *nrat*, to loose, untie. See *mirati*. [Sa. *tala*, *tatala*, Tah., Ma. *tara*.] H. *nat'ar*, Hi. *hitir*, to loose.

Rau', and *ndau'*, v. i., d., to go. Ct. *rawāh*, to go.

Rau, redup. *rarau*, v., to grope for with the hand, seize, snatch out or away. [Ma. *harau*, grope for with the hand, Ha. *lalau*, extend out as the hand, Ma. *rau*, catch, lay hold of, gather, Ha. *lau*, seize, take out of a place, To. *lau*, nip, pinch, An. *rap*, grope for, and *raprap*, My. *raba*, to feel for, grope.] A. *lamaa*, to feel for, grope, take away.

Rau, s., leaves (for food to be cooked, and for putting food on, as on a plate, when cooked). [Mg. *ravina*, My. *dawun*, Sa., Ma. *lau*, *rau*, Fi. *drau*]; and

Rau, s., as, *rau nasuma*, *eaves*

- of a house, *rau mita*, lashes of the eyes, eyelashes; a tribe, group, *bi rau*, in parties, *rau*, a fruit that grows in clusters; and
- Rau**, in *bakarau*, to divide, distribute; and
- Raua**, *rauraua*, *a*, hairy, as a rope, *nakasu rauraua*, a tree full of branches. [Mg. *ravi-ravi*, hanging over, suspended]; and
- Rau**, in *bārau*, i.e. *bā*, to go, and *rau*, speak violently and reproachfully, to 'carp'. [Sa. *lau*, speak, abuse indecently.] **A. hadiba**, *hadaba*, to pluck, to have long eyelashes, to have long branches, *hadab'*, branches, leaves, see *rifu*, *birife*.
- Rēa**, *s*, *d*. for *rēko*, *bisa ki rea ki nau*, speak as a pauper to me: *reko*.
- Reaki**, *v. t.*, to strain, and, *s*, a vessel for straining, a strainer, colander. [Lakon *reak*, *id.*] **A. rāka**, 2, *raw-waka*, to strain, and *rāwak'* (and *rawuk'*), a vessel for straining, a strainer, colander.
- Rei a**, *roi a*, *rei*, *rerei*, or *terei*, *d*. *roroi*, to moisten the pudding (*nakoau*) with *lor* (the rich oily juice of grated cocoanut). **A. rā'a**, 2, to moisten bread with fat, *rā'a*, 2, *id.*, 1, to bend, turn, 3, wrestle, 5, roll itself (an animal), 6, wrestle.
- Rei**, *s*, *c. art.* *nerai*, a band of men; a clump of trees. **A. rā'a**, to grow, luxuriate, 2, be congregated, *rī'at'*, a band, a crowd.
- Rei**, *d*. *rea*, *d*. *reko*, *q.v.*
- Rei**, *d*. *tei*, *v.*, *rei natano*, burrow, or cover itself with earth, as the white ant (*futei*, *furei*) does. **A. damma**, (2), to cover its hole with earth, *dimmat'*, ant.
- Rēko** (see *rei*, *rea*, *farea*), *s*, a pauper, poor. **H. rēk**, empty, vain, impoverished, poor.
- Reluko** (or *raluko*). See *taluko*.
- Rere**, *rerea*, *v. i.*, to break rushing upon the sand or shore (of waves), also *tarere*. **Ch. rē'a'**, to break in pieces, **H. ra'a'**, *id.* **S. etra're'**, *id.*
- Res**, *reres*, *teres*. See *ras*.
- Ri**, *d.*, verb. pron., 3 pl., *dd. ru*, *eu*, *u*.
- Rī**. See *tī*.
- Rī**, or *rē*, *dem.*, *eri*, &c.: *arai*.
- Ria**, *d.*, verb. pron., 3 dual, *d. rā*.
- Ribu**, *riribu*, to sound (with a trumpet), *ribu-aki baigo*, sound a trumpet, *taribu*, to sound trumpets alternately (of two men). See *rubua*.
- Rifālu**, *d. lifāru*, *q.v.*
- Rifu**, *d. rife*, *d. lifu mita*, *d. rau mita*, *s.*, eyelashes, and see *birife* or *birifu*, to snatch, pluck away, plunder. [My. *rambiya*, *rambu*, *rambut*, Mg. *rumbu*, *rumbu'a*, *rumbi'a*, *rumbaka*, My. *rampas*, *rabat*.] See *rau*.
- Rīgi**, *rirīgi*, or *tirīgi*, *v. i.*, to make a tremulous groaning

noise in suffering pain, birigi-rigi. A. ranna, vociferate, utter the voice with weeping, make a noise, twang, tinkle. Riki, a., small, kari-riki, uarik, batik;

Riki, s., c. art. neriki, child, little one. [Ha. *lii*, Tah. *rii*, Ma. *riki*.] E. dawik, to be small.

Riki, old, see under the word fiteriki.

Riki, s., țiki, nriki (d.), pud. mul. A. rika', id.

Rikit, v. i., to be small: riki. Rikitelağ, d. for koroatelaği: koro, atelaği.

Riri, in buariri (Hades), for tiro, to sink.

Riri, v. i., to fly, d. for tiri.

Riri, s., a spark: tiri.

Riri-mita, s., tears; turu, tuturu. [To. *tulu he mata*.]

Risu, v. i., to move, shift: rosa.

Riu sa, d. tuma i, to point out. See tiu.

Riu sa, riuriu sa, also tiu, or tũ sa, q.v.

Ro, d., v. i., to fall, c. prep. ro bei a, fall upon it: roa.

Ro, ad., again, d. mero;

Roa i, v. t., to turn. See mero, ro, meraroa; and

Roa-leo, and roaroa-leo, s., echo; roa, rowa, d. doa, dowa (see also maroa, mare, biroaroa, taroaroa). H. s'ub, Arm. tub (A. t'aba), to turn, S. t'ub, again: for the Ef. expression for 'again', see Ch. V. 9.

Roa, or roua (rowa), or țoua,

v. i., to fall, dd. ro, rōuo, tōuo, țipe (ndipe), tão, mītão, mitefe, lubu. [An. *erop*, My. *rubuh*, *mārubuh*, *rābah*, *mārābah*, *ribah*, *māribah*.] H. rafah, S. rēfo', etrafi, to cast down, to sink, or fall down.

Roğa, s., affluence; and

Roğa-leba, s., great affluence, a rich man. A. raf', affluence.

Roba-ği. See toba-ği.

Roba, roroba, or toroba, d. nrob, v. i., or a., to be insane, senseless. A. rāba, (2), to be insane, stupefied.

Ro-bei, d. oro-bei, v. t., to snarl, snap, bark at: ro, for oro, and t. prep., bei.

Rōfa, s., a red or purple dye or colour. A. şchbat, a red or reddish colour.

Rofarofa, or tofarofa, and tofe, v. mid., to cover oneself with cloth, clothe oneself, be clothed, tofe, cloth, clothing. H. 'ataf, to cover, be covered, be clothed. S. 'taf, id.

Rofe, s., d. for rafēna.

Rōgo, roğ i, v. t., d. toği (doği), d. nroğ, also toğ i, to hear, obey, to feel, know (as grief or pleasure), rogo na-pon, to perceive or feel or smell the odour (of anything), rorogo, or torogo, v. i., to be still, s., a species of divination (in order to know what is to be done) by a certain movement in the muscles of the arms or legs, rogorogo

ki, to make heard, report, rogoan, rogorogoan, s., c. art., report, tāki rogo-saki, bend or incline oneself hearing (a person); bakaroō, q.v.; maroō, or maōō, or manroō, v. i., to be idle, amuse oneself, maroō ki, to amuse oneself at the expense of (someone). [Sa. lojo, My. dāgar, Mg. reni, and rea.] A. 'adina, to hear, to know, to feel the smell of, 2, cause to hear, make known, proclaim, H. 'azan, Hi. he'zin, to hear, listen, to obey.

Rogo, toō, in sera-toō, s., anything: roō is A. hano, a thing. [Santo sonu, TaSa. kinao, Ml. nanu, a thing, Florida hanu, Oba heno, Ja. ano, Mg. anu.] A. hanu, a thing.

Roko, v. i., d. lako, q.v., d. nrok, to stoop.

Romi, roromi, v. t., to compassionate, to love. See rumi.

Rō na, roro na, s., thought, mind, also toō na, and d. nro n; v. mitoa; and

Roro, or toō, v., to think, rara, &c. (tan i), d. totu.

Ror, s., oil, also same as lor, q.v., the oily or fatty expressed juice of grated coconut used to moisten or fatten puddings: ro i, roro i, rei.

Roro na. See ro na.

Roro i. See ro i, rei.

Rorua, v. i. See torua.

Roro-fi. See toro-fi.

Rosa-gi, v. t., to drag, haul, make to move, shift; and

Rosa, v. i., to move, shift, tosa, dd. nros, nrus, tosa, also rusa, risu; and

Ros, s., c. art., a breaker or wave that sweeps up upon the sand of the shore. [Sa. toso, tosotosa, to drag.] A. ra'aga, to move, shake, drag, 4, id.

Rot i, or tot i, v. i., to embrace clasping to the breast, to embrace or encircle, bind round. Hence

Rot, s., anything going round another as a band or girdle (as an ulcer round one's leg, &c.); and

Rot i, as, ta rot i, ta rotiro i, or rutirut i, cut a band or girdle round (as in barking a tree). A. raba, rab', to bind.

Rōuo (rowo), i. q. rau', to go.

Ru, verb. pron., 3 pl., they: d. ri.

Rū sa. See riu sa, tū sa, tiu sa.

Rua, num., two. See also tua, ra (and sa, in uasa), d. nru. [Sa. lua, My. dua, Ja. roro, Mg. rua.] H. s'ne, &c., Mahri tharo, Soc. tarawah, M.S. tirā, Assy. sina.

Rub, s., d. roba, d. nub, d. raba, s., q. v.

Ruba, s., additional wife taken by a man already married. [TaSa. naraui, a wife, Mg. rafi, one of two or more wives of the same husband; adversary, opponent; rufi, joining together, contention,

- strife.] A. *rafā'*, to join, sew together, make peace, 2, to utter a formula of blessing or prayer to a new spouse, *rafa'*, 2, id. ('Mayest thou live with concord and with children').
- Ruḑaki, s., a big flat *nakoau*. A. *ra'if'*, round thin cake baked on the hearth.
- Rubua, d. *rufua*, s., clamour; noise, tumult (as of mourners in wailing). S. *rhab*, make a noise, uproar, tumult, utter lamentations (Mark v. 38, 39), eg. H. *ra'am*, v., to make a noise, thunder, s., uproar, clamour, tumult.
- Ruku, s., a hole, cf. *rā*; edible clay found in holes, syn. *tano rā*; a bribe secretly given, or given *underhand* to procure the death of one hated, *nafakaruku*, hollow or hole under anything, as a cellar under a house, *sī ruku*, to go under (through the hole or hollow under) anything; and
- Rukua, d., s., a hole, pit, a hole or hollow with water in it, cf. *rā*. A. *raka'*, to dig (the ground); to revile (someone), *rakiyyat*, a pit, *rika'*, pud. mul.
- Ruma na, s., c. art. *nāruma* na; n, art., and *ruma*, or *aruma*, and *kuruma* (in *lita-kuruma*, q.v., the breast, bosom.) [Sa., Ha. *uma*, Motu *geme*, id.] A. *ḥa'zūm'*, the breast, bosom.
- Ruma, dd. *bara*, oro, v. i., or a., to be barren. H. 'arab, E. (tr.) 'abara.
- Rūma, and *tūma*, s., a pool of water, d. transposed *marou*. A. 'arim', a hole, trench, or hollow in which water is collected.
- Rumi, *rurumi*, v. t., same as *romi*, to compassionate, love. A. *raḥuma*, *ruḥm'*, id.;
- Rumian, s., c. art., and *rurumian*, compassion, love.
- Rūmo, d. *rūma*, pool.
- Rūrū, redup. of *rū*, *riu sa*. See *tiu*, *tū sa*.
- Ruru, v. i., to tremble;
- Ruru, s., c. art., an earthquake. [Tah. *ruru*, to tremble.] S. *r'el*, to tremble.
- Ruru, s., a cluster. [Tah. *ruru*, to congregate.] See *rei*.
- Rusa, see *rosa*; *rusa-gi*, see *rosa-gi*;
- Rusarusa-gi, redup., d. *nrus*, *nrusa-gi*.
- Rutirut i. See *rot i*.
- Sā, interrogative pron., contr. of *safa*, *sefa*.
- Sā, or *se*, or *s*, dem., this, here. H. *zeh*, E. *zō*.
- Sa, d. for *ta*, neg. ad., only in prohibitive clauses.
- Sa, *sī*, s. num., one, in *gis* (or *ḡisa*), sam, mas.
- Sa, s', verbal suf., 3 sing., d. a, as, *ti ki niā sa*, say to him it, d. *ti ki niā a*, id.
- Sa, s., d. *ta*, d. *sēāt*, q.v.
- Sa, caus. pref. See *saraḥi*, *sāgaluḡalu*, *sigiri*. [My. *sa*, Tah. *ta*.] H. *s'a*, Arm. *sa* (Shaphel, Saphel).
- Sā, v. i., or a., to be bad, evil,

sāsā, intensive. [Fut. *sa*, My. *jahat*, Fi. *t'a*, Malo *sat*, Ta. *ra*, Mg. *raši*.] A. *sā'*, to be bad, evil, sawat. Hence

Sān, s., c. art., the being evil; also the being ill, sickness, misfortune, misery; and

Sāsānā, v. i., or a., to be ill, have a disease: redup.

Sābē, inter. ad., where? *sa*, and be, q. v.

Sabe-li, v. t., to bind, tie, d. *tami-si*. [My. *simpul*, v., and s., knot.] H. *šamam*, eg. A. *zamma*, &c., to bind.

Sabe-li, v. t., to beat, slap. [My. *tampar*, Ja. *tampel*, Fi. *saba-laka*.] A. *šafa'a*, to beat, slap.

Saberiki, v. t., to scatter, break asunder or to pieces, scattering, d. *sabura ki*.

Saberik, v. i., to be broken to pieces, fallen or parted asunder. [My. *sibarkan*, *sā-bar*.] See *tasabsabu*. H. *s'abar*, Ch. *tebar*, A. *tabara*, break in pieces.

Sāḥo, v. i., or a., ignorant, to be ignorant, *sasāḥo*, to be ignorant, to not know (his way), *sāḥo-naki*, v. t., to be ignorant of or about, dd. *sub-nēki*, *sabu-ni*; see also *tasāḥo*; *nāsāḥo* (for *nata sāḥo*), a stranger (not knowing the place), *meta-sāḥo*, id. A. *sāfoha*, to be ignorant, 6, id. *Sāfa*, *sefa*, or *sofa*, v. i., to pant, redup. *sofasofa*, to hasten, to run;

Sōfa, s., consumption, hard breathing. [Mg. *sefusefu*,

sevuṣevu, *sevuḥa*, in haste, bustling, to hasten.] H. *s'a'af*, to breathe hard, pant; to hasten.

Safa, *sefa*, *sefe*, inter. pron., what? c. art. *insefa*, *nasafa*, what? Without the art. it is used adjectively as *sefe nakasu*, what tree or wood? With the art. it is used substantively, as, *i tili nasafa*, what does he say? See Ch. V. 4. c., cc.

Safaki, pr. n. *Ma safaki*, name given to a man who had buried a relative; a sea animal, so called from burying itself in the sand: *afa ki*.

Safana, c. art. *nasafana*, what that, what (is) there? *safa*, and *na*, dem.: contr. *sāna*. [My. *apa*, Epi *ava-kai*, Malo *sava*, *savana*.]

Saf i, or *safi*, v. t., to pluck or gather fruit; to scrape, *safisafi natano* (with a hoe), *safisafi-raki*, scrape, pluck off the husk from (reeds), *safi nauot*, to excel the chief; *safisafi*, big, so *bisab*; *bisif*, excelling; *misafe*, to be separated (as fruit from a tree). See also *sifa*, *sifi*. [Fi. *sivi-a*, *uasiri*, excel.] H. *'asaf*, gather (as fruits), assemble, draw back, take, take away (as breath); radical meaning, to scrape, *yasaf*, to add, to increase, to surpass, excel.

Sāga, or *sega*, s., a crotch, fork (as made by two branches).

[Fi. *sāga*]; and see *nasaga*; *Sāga-ni*, v. t., to take hold of

with a crotch or forked stick. [Fi. *saga-va*, take hold of with tongs.] See *sega*. A. *s'akka*, 2, 5, to be sundered, split (wood), *s'ikkat*, half of a thing, part, distance.

Sāg, ad., d., there. [My. *sana*.] Sa, and *g*, dem.

Sāgaluḡalu, d. syn. *ḡaluḡalu*: sa-, c. prefix.

Sāgarā sa, v. t., to rub, grate, ground on, as a canoe or ship on a reef. [Ha. *ili*.] *Gar i*, and sa-.

Sāgo, s., a trumpet (conch). H. *t'aka*, E. *ṭakwa*, to blow a trumpet.

Sai, v. i., to come forth, go forth into the open (as men), *saisai*, to assemble, *sai*, to shoot forth (of a plant), *buka sai* (of a blossom expanding into a flower), *sesai*, shoot forth (as a serpent), *misai*, to be opened, cracked;

Sai ki, v. t., make to go forth or out (as the tongue, hand, anything);

Sai a, v. t., to cleave, split, open it (as a secret, &c.), *tili sai a*, tell it out, &c.;

Saisai, v. i., assemble (come forth of many); also to be associated together, or have in common, *ru saisai isa*; *saisai ki*, make to assemble; so or *soā* [Sa. *soa*, Ma. *hoa*], a follower, companion, associate; *sī*, to blow (with the breath), to shoot (with a gun), *sī*, to blow (the wind); d. *sui*, or *sī*, to rest, or spell (one), to help; *esei*, in the open,

an open space; *bisai ki*, to put forth, to show;

Sai, s., c. art. *nesai*, a scented, white-leaved plant. A. *s'ā'a* (y), to become open, be divulged; c. prep. *bi*, to make open, divulge; to leave undivided; to follow, 2, to roast; to blow (with the breath), 3, follow each other; to aid, 4, make open, *s'ai*, associate, follower, *s'aya*, common (to many, see *saisai*), *s'āi*, common (to many), not distributed; made open, open; *s'iat*, a band, assembly, *s'ayu*, a firestick.

Saka-fē, s., first ripe fruits or yams. See *taka-fē*, d.

Sakau, s., a reef; d. a branch. See *kasau*. [Fi. *t'akau*, Sa. *au*.]

Saki, v. i., to ascend, go up, *bisaki*, v. c., to put up, to appoint (raise up) a chief; *sakesake*, to be up, to sit upon, *tasaki*, id., *sakei ki*, to shout a person's name, attributing something (to him). [Sa. *a'i*, Ha. *ae*, My. *daki*, To. *hake*, Ma. *eke*, *whakaeke*.] H. *nasak*, Arm. *nsak*, imp., *sak*, id.

Sala, s. See *sela*.

Sali, v. i., to move lightly, easily, to dance, to float, drift; *sali-aki*, v. t., to send afloat (a canoe, or anything), to send adrift, *misal*, *misalsal*, d. *salsal*, light (not heavy), moving easily, lightly. H. *'azal*, to go quickly (spin along), A. *'azala*.

Sali a, v. t., to weave. [My. *sārig*.] H. 'azal, S. 'zal, A. 'azala, to spin, weave.

Sali, v. t., to deceive; and redup.,

Salisali, to deceive. H. s'alah, Hi. to deceive.

Salube, d. saluke, v. i., to be ignorant, not to know. A. sarafa, (3), to be ignorant, not to know.

Sam, a., or ad., one alone, only: sa, l, and m for mau.

Sama i, v. t., to rasp, scratch (sugar-cane, in sucking its juice). [ML U. *tsumwi*, ML P. *jimuc*, Malo *samai*]; hence

Sama na, s., chips, dregs, shreds (as of sugar-cane with the juice extracted), sawdust, &c.; hence

Samā, v. i., or a., dreggy, shreddy: -a ending. A. sa-fana, to rub, or shave off the skin, or bark, adze, chip, safin, safinat, H. sefinah, a ship. See seme, or sama, infra; and see sema, sesema.

Samben, d., ad., there: sām (sāg), and bēn, v. i.

Samit i, also samat i, d. sumat i, v. t., to beat, chastise. [Fi. *samu-ta*, My. *chamiti*, *chamati*, a whip or scourge.] H. s'amaṣ, to thrust, to hasten (see infra, sumati), s'amat, to smite, strike, A. s'amaṣa, to impel, thrust, s'amiṣa, to hasten, speak hastily, s'amaṣ, Nm., to whip.

Samura, s., a thing or word of no consequence, that falls to

pieces, as it were, for sabura: saberi-ki.

Sān, ad., there, here, esān, also esanien. [My. *sana*.] Esanien is esan, there or here, and i en, it is. See anī, v. i.

Sante, s., d. sēate na, q.v.

Sāo-fi, v. t., to look upon, see, d. sā-fi, sao kiana, look about (in) his place or plantation. H. s'a'ah, and s'a'ah, to look, to look about.

Sar i, or sari, v. t., to saw, also seri, to cut with a sawing motion, sāra, a saw. [Malo *sarosaro*, to saw, *isaro*, a saw, Fut. *seria*, to saw.] H. nas'ar, Arm. nsar, to saw, A. nas'ara, was'ara', as'ara, E. was'ar, wasar, H. sur, to saw, rub, sweep, &c. Hence

Sara gote-fi, to saw asunder.

Sarafi, used as ad.; bat sarafi a, did it hastily, i.e. badly, confusedly, incompletely. See marafi, and cf. tere-ti, sumati. Sarafi is Safal form.

Saria, v. i., to look around; saria kiana, look about, or go about, (in) his plantation. [Fi. *sarasara*, v. i., to survey, *sara-ra*, v. t.] H. s'ur, (2), to look around or about, (1), to go about.

Saru, v. i., to hang down prostrated (as the broken branch of a tree, or a broken arm), misaru, id. A. sara'a, to prostrate, sari', prostrated.

Saru, v. i., to be loud, noisy, speak aloud, saru goro, speak

aloud or be noisy, drowning the voice (of someone); and Saruru, v. i., to roar, resound (as the sea, or a waterfall).

[My. *dāru*, Ja. *sāru*, *sru*.] A. *šarra*, *šarir*, to make a noise; to sound, to cry out vehemently, make a great clamour.

Sās, esās, ad., here: sa, dem.

Sasāna. See sa.

Sati na, s., the shrivelled and worthless seed yam when the new yam has sucked all the substance out of it: sa.

Sau-fi, v. t., to scoop, or shave, the surface off water; to cut or shave off the surface of wood, sau-baba, an adze, lit. plank shaver or cutter—see mataisau, a master cutter, carpenter; to strip off, peel off (as clothes), sau lua i. [Mg. *sauka*, *saukina*, to scoop out (water), to draw water, Ef. sau noai.] H. s'a'ab, to draw water. The primary idea lies in *taking off the surface*, eg. saḥaf, to sweep, scrape off, ḥasaf, to strip off, A. saḥafa, to scrape, peel, or rub off, to shave.

Sau, v. i., to blow (wind);

Sau, s., c. art. insau, gentle breeze, cold air, as in the morning and evening. H. nas'af, to blow, nes'ef, the evening twilight, when a colder gale blows; the morning twilight.

Sau, s., dew. [Ma., Tah., Ha. hau, Sa. sau, Mg. andu, dew.] A. nada', for nadau, dew.

Sau, v., to desire, mesau na, v. t., desire, insau, a gift, santoga, id., a free gift, hence, as ad., 'for nothing'; sau uia [Fi. *sau vinaka*], liberal in giving, sau sa [Fi. *sau la*], stingy; sau mitaki, d., syn. sau uia; sau sera, greedy (desiring everything). A. s'aha', to desire, 2, to say 'I will give what you desire', 3, to be like (someone), 4, to give to one what he desires, 5, 8, to desire (a thing).

Sāua i, v. t., to fix (as upon a shelf, in a fork of a tree, &c.). See soa ki (for sau ki);

Sāuā ia, v. t., to shoot with an arrow called sau;

Sāua (sawa), s., a pronged arrow (which adheres tenaciously). A. nas'aba, to stick, inhere, be fixed tenaciously, 2, make a thing be so, 4, id., nos's'ābat, an arrow, Nm. nas'ab, 2, to shoot, squirt, *fi*, into.

Sau ki, v. t., as, i tumana sau ki nia, he admires himself, sau roa i, to mock such a one by pretending to join with him in such admiring, to mock. A. s'aa (mid.), to admire.

Sauro-aki, v. t., to place (their voices) with accuracy together, as giving a shout altogether: for saruru-aki, see saruru, supra.

Sau-taki, v. t., to place upon, as food upon food already in the oven, or as a speech upon a speech by another pre-

viously spoken, lit. to make like to : sau, A. 3.

Sautōga, s. See preceding word.

Se, who? some, any; it takes the nominal suf., as segamu, who of you? seğara, and seara, who of them? or some, any of them, one or more of them. Se (Ch. V. 4. d.), and nom. suf. Segamu (se-gamu), interrogatively, is, Who (or which) of you? indefinitely, some, or any of you;

Sei, d. fei, inter. pron., sing., who? pl. se mai, d. se mani, d. kihe (for kise) māga. [Sa. 'o ai, Tah. o vai, Ma. a wai (pl. a wai ma), To. ko hai, a hai, Epi sie, Malo isei, Mg. iza.] See Ch. V. 4. a., and aa.

Sē, or s, dem., this, here. See sa. Sē is the common form. Sē, inter. ad., where? See sā, safa.

Sē. See so i.

Sea, sesea, or seasea (redup.), v., to forget, be forgetful, sesea gor i, forget him. See magaseaea. A. saha, to forget, be forgetful.

Seara, d., some, a few. See under seğara.

Sēātē, s., a firestick (by which the fire can be rekindled), dd. santē, tā, sa. See sai.

Sefa, sefe, or sifi. See safa, what? This inter. is sometimes used indefinitely in the sense of whatever, however, as, a belake namanuka sifi naga, I have received, or I carry, a wound however

now (or here), fatu sefa, a stone however, or whatsoever. A. ma, qualiscunque. Seğa, s., or sağa, q. v., a crotch, fork.

Sēka, v. i., to sit; sēka ki, to sit about, or on (someone, or thing, consult about it or him); biseka, v. r., to sit with someone, or with each other. H. s'akan (A. sakan, H. sakan), s'aken, to set oneself down, to lie down, to rest, to abide, dwell.

Sēkē, skē, v. t., to raise up, set upright: saki.

Sēke-mau, v. i., to swear, sēke, and mau, true: a man who swore, as in denying a charge, often tore off his loin cloth, and imprecated all kinds of calamities upon himself if he were not speaking the truth. A. sağaga, to peel, scratch, comb the hair, sağug', frequently and rapidly swearing.

Sekof i, v. t., to catch rapidly with the hand (a thing thrown). A. zağafa, to take rapidly, snatch, 8, to take with the hand, snatch quickly.

Sela-ti, v. t., to bear, carry; d. sola-ti; selasela (of many); sela, bear (a child), bisela, v. r., to bear, bring forth, nafiselan, child-bearing, childbirth, d. bisol. [Fi. t'ola-ta.] E. şawar, to bear, carry.

Sela ġisa na, v. t., to call his name (so and so); selà ki, v. t., attribute to (one, some-

thing); *sela*, go, as, *sela tera ki*, go after (one), *sela butu-aki*, go between two points, be of two minds;

Sela, s., road, path; landing-place of canoe; a portion of time (cf. *mal*, place, time).

[*My. salekan*, to call, *saleh*, proceed, *saleh*, a road.] *A. s'ala'*, to proceed, 4, to call.

Sel i, v. t., to bind. [*Fi. soli-a.*] *H. 'asar*, to bind, *S. 'sar*.

Sel sa, to be unable, *selu pia*, be able, *sele atai naḥo na*, be able to know his mind, *d. for sili atai naḥo na*, lit. to know (how) to enter his mind, i. e. to understand his secret views: *sili*, q. v.

Seloa, s., a flat wooden dish. [*Mg. suliaka*, flat, as a dish.]

H. ḡelaha, pans, such as were flat and broad, not deep, *A. zuluḥ'*, large pans, *E. ṣahl*, platter.

Sema, *sesema*, v. i., to be bare, sticking out (as one's bones), or as the point of an auger or piercing instrument: *sama i*.

Semasema, v. i., to rejoice. *H. samah*, to rejoice.

Semam, s., paternal aunt, *ana semam*, his aunt: *susu*, *mam*.

Sema-ni, v. t., to praise, glorify. *S. s'abah*, *Pa.*, to praise, glorify;

Semanian, s., c. art., praise, glory, also act of praising.

Semani, s., the rudder, or steering oar of a canoe, *d.*

uose-mān. [*Paama seman*, *TaSa. lamani.*] *Se*, in *semani*, is contr. for *uose*, q. v., oar, and *mani* is *manu*, a bird, a figure of which (a bird) was carved on the stern of the canoe where the steering oar is held firmly in steering: hence the rudder was called *uose-man*, the oar of the bird.

Semasemana, or *samasa-mana*, v. i., or a., disgusting: -*na*, a. ending. *A. s'ahama*, to be corrupt (as food).

Seme, or *sama*, s., the outrigger of a canoe, or, more accurately, the part of the outrigger, shaped exactly like a canoe, which floats in the water. [*An. jmaiḡ*, i. e. *ji-maiḡ*, *Ta. timen*, *TaSa. ṣama*, *Fi. 'ama*, *'ama kau*, a canoe whose outrigger is only a stick (*kau*), in distinction from a double canoe; *To. hama*, the smaller canoe of a double canoe, *My. sampan*, a small boat, *Mg. sambu*, a ship.] *A. safinat*, *safin'*, *H. S. sefina*, ship, vessel.

NOTE.—The Tongan *hama* suggests that the *seme*, or *sama*, was originally not a mere log fashioned into the shape of a canoe, but a real canoe, and that the outrigger canoe of Oceania is a degenerate form of the 'double canoe'.

Sera i, v. t., to bind, fasten on, as the handle of a basket on a hook, *serā ki*, id., *sera-*

gorobau, a hat, lit. fasten upon the head. H. s'arar, to twist, be firm; S. s'rar, to be firm, s'arar, to make firm, stable, Aph. 'as'ar, to firmly believe. Hence

Sera loamau, seralesoko, believe true;

Sera loḃalo, sera teamole, believe worthless, despise;

Sera tea sa, sera tea uia, believe bad, believe good;

Sera masika, make firm desire;

Sera soḡ, make firm soḡ, q.v.;

Sera ḡor i, make firm upon, or covering.

Sera, v. i., to run, flow (water, stream). A. sāla, id.

Sera i, v. t., to sweep (as a house), tea sesera, a sweeper, broom [Mg. *suruka*, sweep];

Sera ḡuru-maki, v. t., sweep, gathering together; and

Sera kuruk, v. mid., id.; and

Sera taua ki, v. t., sweep into heaps; and

Sera lo tua, v. t., sweep things giving (them) to (someone), used of men telling an evil doer of his misconduct and its consequences. Hence

Seralotu, v. mid., to repent; and

Sera tua, v. t., to sweep (together things) giving (them) to (someone), as a peace offering; and

Sera biri ki, syn. ḡura biri ki, to startle; and

Sera makoto ki, id. A. sa-fara, safr', to sweep (as a house).

Sera ḡisa na, d. for sela ḡisa na;

Sera usi, v. t., to call (pronounce) after (one, as in learning to read): sela, and usi.

Sera i, v. t., to rend asunder, as the two branches of a forked stick; misera, rent asunder. A. šāra, (3), wrench asunder.

Sera, or sere i, or serei, v. t., to importune, entreat. A. nazara, to ask importunately, to entreat pressingly.

Sera lua, v. t., to remove (clothing, &c., from one; also ceremonial uncleanness, sera lua namam), make to go out, or away. A. sāra, 2, remove, make to go; sār', and sār', the whole, every, part, some, any. Hence

Sera, any, some; sera-roḡo, sera nalo, something, anything; every, sera natamole, every man; the whole, all (with nom. suf.) sera ra, serasera ra, the whole, all, of them, every of them, sera bakauti era, every of them all; every (kind), sau-sera, greedy, bā sera, going every (where), a vagabond; also, d., i nuf sera, it is finished all [Fl. *sara*, ad.]; bisera, biserasera, of every kind (i bisera, i.e. i bi sera, it is (in) every (kind, or sort).

Serab, v. i., to flow out (as of a vessel, run over). A. sariba, to flow (of water), sarab', flowing out.

Sera mimi, d., syn. sera bakauti; and

Serume (sera 'me): sera, and me, or mimi, contr. of mau, mamau.

Sere, as, nakasu i tuba sere nakalu, the stick thrust tearing the cloth, masere, torn, rent. A. nasara, to tear, to rend.

Sere ra, v. t., dwell among, near them, bisere, to be among, near, bakasere, and masere, q.v. A. 'asara, 3, to be near, 6, to be near to each other, 'isr', love, &c.

Sereserea, or seriseria, v. i., or a., to be hairy, hirsute; a. ending a. A. s'a'ira, to be hairy.

Seri, v., to be unable to do a thing (from old age and infirmity); seri nalo, forsake, leave, abandon a thing, bakaseri, to loose (a prohibition, or tabu). [Fi. sere-ka, untie, unloose.] H. s'arah, Ch. sera, to loose, Pi. s'ereh, to loose, to desert, leave.

Seri, v. t., to speak of, decide, consult about; make a sign, show. A. s'ara, 2, 3, &c., make a sign, show, consult.

Seri, v. t., to strain; sari is, strain with it, nakalu sari, straining cloth. S. şlal (şal), to strain.

Seri, v. t., to hollow out (as a

canoe). H. sur, to hollow out.

Seri, v., as, seri taku-ra, to cover their back, seri namaseri, or namiseri, put on the miseri, q.v.

Seri, seri goto, to cut;

Seritau, s., the cutter-up of a human body for the oven, Seritau, or Saritau, or Sira, pr. n. of a demon who is lord over the entrance to Hades, and whose helpers are Maseasi, Faus, and Maki. A. şara, (5), to cut; and tau, q.v., to cook.

Seru e, v. t., rub, wash (clothes, &c.), seseru, rub (as oil on the head). Same as sesere, sesera. So also,

Sêru, s., a comb. [Fi. seru, Sa. selu, My. sisir, syn. garu.]

Sès, d., to be small: sos.

Sesere, d., rub, grate. Same as sesera, sera, to sweep.

Si, v. See su, sua, finished off.

Si, d. soi, v. t., scrape, cut (si nabora na, scrape the cheeks with a shell removing the skin); sisi, redup. A. saha', n. a. sahy', scrape off, with the notion of cutting. Nm. also to harrow (the ground).

Sî, sîsî, to blow (wind, breath); sî, v. t., to blow (a thing, as the fire), to shoot (with a gun); sî-ruku: sai, q.v.

Sî, d. sui, to help: sai, q.v.

Siba i, d. suba i, v. t., to break (as a yam), redup. sisiba, and sibasiba i; masiba, masibasiba, to be broken, na

masiba, a fragment. [Fi. *sove, kasove, Mg. sumba, simba.*]

Ch. s'ibeb, to break in pieces, s'iba, a fragment.

Sibu na, s., feathers (short) on a bird's back. A. ziffu, small feathers (of a bird).

Sieg, v. i., to hang on the waist cloth (of a woman); and

Sieg, s., c. art. nasieg, a woman's waist cloth. A. was's'aha, v., id., wus'ah', s., id.

Siel, a., red. [My. *serah.*] A. s'ahila, to be of a dark reddish (&c.) colour.

Sifa, v. i., to depart, withdraw, namaron i sif, his breath departs, i.e. he dies; sifa ki, v. t., make to depart, toss, throw away, sifesife, redup.; sifa, v. i., to assemble. See safi.

Sifanua, s., a cannon, lit. shoot the land: si fanua.

Sifili, and sifili ki, d., transposed for sili-fi, sili-fiki, q.v.

Sifiri, s., parrot. A. şafara, to sibilate.

Sigi, v., redup. sigsig, v., to be hostile, disobedient; sig-sigleo (leo, thing, or voice), to be disobedient, to sin, sigsigleo ki, to be disobedient to (one), nasigsigleocan, disobedience, sin, bisig, q.v., v. r., to stink, to be disobedient, opposed to someone or to each other. A. zahuma, zahm', zahuma, to stink, to be alienated from, hostile to, someone, and therefore disobedient.

Sigsigi, v. t., to kindle. H. nasak, hisik, Ch. asik, id.

Sigir i, v. t., or c., to strengthen: gara, and caus. pref. si. [Cf. syn. My. *magkras kan, My. mampaheri.*]

Sikara, v. i., or a., prickly, spiny, and of hair standing on end: ending -ra. A. s'aka, 2, to be spiny, hirsute, s'akat', spiny.

Sikai, or sikei, num., one, d. sikitika (redup.): tesa (in la-tesa, q.v., d. la-teha), also in masiki, d. mihi, also in gisa, mas, sam; and

Siki, with nom. suf. (translated in this case as nominative, as in H. and A.), as sikina (his one), he alone, sikira (their one), they alone, &c. In i sikina uia (and similar expressions) the meaning is, he alone is good, i.e. he is incomparably good; and

Sikiskei, one (by) one; sikiski gisa, one by one together, and see bakasikei. H. 'ahad, Mod. S. hda, &c.

NOTE.—[Mg. *isa, irai*, also *isaka, iraika*, My. *asa, sa*, Sa. *tasi.*] See Ch. II, on this and the other numerals.

Sik e, v. t., d. siko e, to avenge: soka-ri.

Sik e, or sek e, to raise: saki; hence

Sike-rau, d. si-rau ki, or siē-rau ki, to raise or lift up a leaf (rau), presenting cooked food to one to be eaten.

Sike, to be swearing, and

Sike-mau (see sêke-mau), to swear true; and

Sike, v. t., to comb (the hair): sêke-mau.

Sike-ti, v. t., redup. sikesike, to grasp with tongs, or with a forked stick; hence

Esike, s., tongs, syn. uataki, H. *hazak*, to hold fast, stick fast (A. *hazaka*), Hi. to take hold of, seize.

Siki-naki, v. t., to abhor, loathe, abominate, d. *masuku-taki*, or *musuku-taki*. A. *zahak*, Nm., to take disgust for, loathe.

Sikitaui, s., only child: sikai, sikei, totau.

Siko e, v. t., to avenge, d. *sik ô*: soka-ri.

Siko sa, v. t., to gaze at: siko mau isa, to gaze continually (see mau) at, redup. siko-siko: hence

Siko, s., kingfisher, lit. gazer (because it sits *gazing* into the water for fish). H. *sakah*, Ch. *seka*, to look at, to contemplate.

Siko-ti, or siku-ti, v. t., to adhere to (someone), continue or dwell with. A. *as'ika*, to adhere to (someone).

Sila i, v. t., as *ta sila i*, chop, peeling or shaving off, chop or cut a thin shaving off; hence

Masilā na, s., a shaving, chip; and masila, masilasila, to be thin. [Mg. *silaka*, and *silata*, to peel, bark, skin, chip off.] A. *saḥala*, to peel, bark, shave, or scale off, *maḥul*, small.

Sila, v., to crack, as thunder, boro silai, buru masila, id., silasila, redup., *ta silasila*, id. [Sa. *faitilitili*, Ma. *whatiri*, Ha. *hekili*.] A. *ṣalla*, *ṣalṣala*, to sound, to crack (thunder), *muṣalṣil*, braying (an ass).

Sila i, v. t., to help, aid, support, strengthen, *tasila* (dd. *tasiga*, *ahika*) helper, supporter, *sil*, wall plate (supporter of roof), *tua-sil*, givers of support (to a chief, as giving food or other aid when he is making a feast, &c.). A. *'azara*, 2, to aid, help, strengthen, support, make firm, H. *'azar*, to help, aid. Hence

Sil, s., wall plate (supporter) of a house, help (*tua sil*, give aid or help).

Sila i, or sela i, d. *sol i*, *silasila i*, v. t., to rub, as to rub (oneself with oil, &c.) [Fi. *sola-ta*, rub, Sa. *soloi*, wipe, Ma. *horoi*, wash, Ha. *holoi*, wash, wipe, brush.] A. *'asala*, "usul", to wash.

Sili, v. t., to enter, *sili isa*, enter it (a house), enter him, that is enter under his protection; *sili-fi a*, enter into him (as a spirit or demon into a man); *sili-faki*, or *sili-fiki*, make to enter into, also thrust or throw into (anything into anything). [Sa. *sulu*, thrust into, take refuge, *sulu-fa'i*, and *sulu-ma'i*, My. *julok*, thrust into, Mg. *juluka*, enter, Fi. *turu*, *turul'uru*, *turu-ma*, *turu-maka*, enter, push, or thrust into.] A. *daḥala*, n.

a. duh'ul', to enter (a house); take refuge with, 2, make to enter, 4, make to enter, thrust, &c., in. This word is used much to denote among other things the *entering into* a man of a spirit or demon. See alialia.

Sili ki, or sila ki, v. t., make to shake (anything; if water, to sprinkle), silisili ki, id., to pour out, shake out, throw away, throw down, ru sili ki fisera, they flee in different directions (those overcome in battle), lit. they throw (themselves, shake out, or scatter themselves) in different (or every, or all) directions. H. zalal, to shake, make tremble, pour out, shake out, A. zalzala, to shake, make to tremble.

Simbolo, s., d., a basket. A. zibbil', zimbil', id.

Simi-ki-leo, or sima-leo, d. suma-ki-leo, s., echo, lit. sound of the voice. A. zāmat, vehement sound, and leo.

Sina, or sinē, v. i., to shine, be clear, us i sine, the rain clears up, Fi. ut/a sa siḡa. [Fi. siḡa, sun, day, My. siyaḡ, day, clear.] A. ṣaḡa', E. ṣaḡawa, H. ṣaḡaḡ, to shine, be clear; sun, day, in derivatives. See Ch. II. 17 g.

Sīnu, sisīnu, v. i., to be hot, burn (of the grass on the hills, yearly), to be inflamed (of one's face) nako na i sīnu, his face is inflamed (with passion); hence

Sīnu, s., c. art., the burning of the grass on the hills; a place on which the grass has been burned: see also tunu, bitunu, d. biḡin. [Sa. sunu.] A. saḡ'ana, n. a. ṣuḡ'un', to be hot, saḡ'una, and saḡ'ina, to be hot, 2, to heat, suḡ'n', and ṣuḡ'n', hot, H. s'aḡan, S. s'hen, to be hot, inflamed (sore), heat oneself at the fire.

Siora, s., a pipe for drawing off water from one place and pouring it out at another; said to be for sie rau (for sike rau, lit. lift up, distribute).

Sirak, a., used as s., for sītaki, i. e., sī tāki, blow, heeling over (a canoe), a squall or high wind: sī, to blow, and tāki, to incline over.

Si-rau, or sīraui, contr. of sīkeraui.

Siri ki, v. t., to scatter, sprinkle, of seeds, water, siri kīa ki, i. e., siri ki uia ki, scatter or sow well (seeds); and

Sirisir i a, v. t., to scatter (or sprinkle) on him (as water or blood spurting on one);

Siri, v. i., to sprout, shoot (of a plant); and

Siria, d., v. i. (-a, ending), to sprout, shoot; and

Siri na, s., c. art., a shoot, sprout; and used of men, offspring; hence in proper names of children and men, siri, (seed, offspring) as, siri fakal, &c. H. zara', scatter, disperse, especially to scatter seed, sow, bear seed (of a

plant), zere², seed, offspring, A. zara'a, scatter seed, to produce plants.

Sisi, si, redup.; hence

Sis, s., a shell used for scraping.

Sisī, v. i., redup. of sī, to blow; hence

Sisī, s., a gun; sī fanua, a cannon.

Sito, v. i., cacavit, A. s'ahāta, (8), cacavit.

Siu, s., a pricker, or awl (a sharpened bone). [To. hui, needle or pin (of bone).] A. s'ia'a, a prick, spike. See sui.

Siua (siwa), v. i., to hunt for fish, or shellfish (on the reef), siuē (siua i) v. t., hunt (fish, or shellfish, on the reef). A. sāfa to examine or explore the ground by the smell, hence to hunt.

Siua, or sua, d. siuo (siwo), (suwa), v. i., to descend. [Sa. ifo, To. hifo, An. asuol (asu-wol).] A. safala, suful', sifi', to be low, to descend.

Siuē (siwer), dd. suara, suu-ara, surata, v. i., to walk, proceed, go away, sisiuē, redup., walk about. [Sa. sa-vali, savalivali, savalija.] A. safara, S, n. a. sifār', &c., to make a journey, go away. See Ch. III. h, and pp. 70-1.

Soa, s., c. art. asoa na, companion, follower, or neso (art. ne), especially of the opposite sex, hence, tauso, q. v.: sai. [Fi. sa.]

So e, d. sē (for so i), v. t., to call (one);

Soso, v. t., redup., to call, sos i

(for soso i) call (him): also in bioso, rasoso, rafioso. E. şaw'a to call, H. s'ua', Pi.

Soa ki, soā ki. See sāua ki.

Soā-ni, or soē-ni, v. t., to mock. A. haza', to mock.

Soār i, or souar i, v. t., to abrade, scrape, scratch, as raō i souari rarua, the roller scrapes, scratches, or tears by scraping, or abrades (the bottom of) the canoe, souasouar i, redup., and so-āra, or souara, v. i., to split open (as a ripe seed, pod, or banana), i. e., to be abraded, or uncover or abrade itself. S. safar to shave, to abrade, H. safar (to scratch, polish), to write, A. safara, to sweep, uncover the face (a woman), to shine (the dawn), H. s'afar (scratch, polish), be bright, beautiful, Ch. s'ēfarpāra, S. s'afra, the dawn.

Soata, v. i., to slip. A. da-haš'a, to slip, E. dēhaš'a.

Sobē na, s., c. art., the nape, or back of the neck. E. za-ban, id., A. zabbunat, neck.

Sobu, v. i., d. syn., bēa, to precede, be first. A. sabāka, sabku, to precede, be first.

Sofa, sofasofa, v. i., sōfa, s. See sefa.

Soğa, s., c. art., d. nasok, dust, rubbish, a lot of things (belonging to one);

Soğasoğa, id.; hence

Soğa-leba, s., a rich man, lit. big lot of things; and, d.,

Soğoa, v. i., or a. (ending, a), rich;

Sok, d. *soğa*, s.;

Soksok, d. *soğasoga*, s.;

Sok-leb, d., *soğa-leba*; also

Sok, s., d., c. art., a cloud. H. *s'ahak*, dust, a cloud, A. *sah'k'*; the verb signifies to rub, hence dust (from being rubbed small).

NOTE.—*Soğoa*, lit. signifies full of dust, dusty, dust being taken in the sense which is given it in the vulgar English phrase 'to come down with the dust'.

Soğ i, or *soğ i*, v. t., d. *suğ i*.

Sogo-ni, v. t., to press upon, compress (one, as by crowding upon him), to straiten, *soğosoğoni*, redup.;

Sōg, or *sōg i*, s., what straitens, compulsion, force, constraint, &c., as, *i meri soğ i au*, makes or uses constraint or force upon me (to compel me to do something). *i tili sōg soko i*, he declares force or compulsion upon him (to make him pay a fine, or to suffer death, as the case may be). [My. *sāsak*, straitened, *sāsakkan*, to straiten.] H. *şuk*, Hi. (A. *ş'aka*, 2), to straiten, compress, press, urge upon, force, compel, H. *şōk*, distress.

Soi, d., v. t. See *sī*, to scrape.

[Fl. *so-ya*, *soi*.] Hence

Soi, or *soia*, s., the hole scraped out for the yam to be planted in.

Sōk, s., c. art., what stops or blocks, as a dam: *suk i*, q.v.

Soka, v. i., to leap, jump, go

swiftly; to be violently excited, inflamed with anger (of the belly); *soka i*, v. t., to spear; *inivit mulierem*; *soka-ba*, v. i., to go swiftly away, hence, s., what goes swiftly away, a worthless or lost thing or person; *soka-ba ki*, v. t., throw away, make to be *soka-ba*; *soka ki*, v. t., make to *soka*, throw. A. *zah'h'a*, (4), leap, (2), *inivit mulierem*, (5), go with vehemence, (6), to be angry, burn with rage.

Soka-ri, v. t., to join on to (one thing on to another), then to repay (one thing by another, the one thing being regarded as joining on to, or touching, the other), to avenge (one slain, by slaying another, also *sikē*, d. *siko*); *soka-soka-ri*, redup.;

Sokarian, s., c. art., a joining, as a splice; repayment, retribution, vengeance;

Soka-taki, v. t., to join on to, to meet, *tumara soka-taki ra*, meet together. H. *nas'ak* (A. *nasaka*), to join, 2), kiss (join mouth to mouth), join on to each other, meet (of two things), Hi. to join on to (one thing on to another).

Soko, v. i., or s., to be true, true, as *naleona i sokō* sa his voice (prediction) is true as to or about it (thing predicted, as is known when it takes place as foretold), *le-* or *losoko*, a true thing, truth, *tili lesoko*, to speak truth, d.

syn. *tili mori*, speak true, d. *tili loamanu*, speak truth. See also *masoko*. [Sa. *sa'o*, straight, correct, right, My. *suġ'uh*, true.] A. *ṣadaka*, n. a. *ṣadk'*, to be true, H. *ṣadaḵ*, to be straight, right, just.

Soli, v. t., rub. See *silā i*, id. **Sōli**, *sosoli*, v. i., to creep (i. e., to rub or scrape along the ground, cf. *karafi*);

Asolat, s., a worm: a, art. [Sa. *totolo*, ps. *tolofia*, Fut. *toro*, Ha. *kolo*, TaSa. *tari*, Malo *nsalansala*, to creep, *sulati*, a worm.] H. *zahal*, to creep, crawl.

Sore, v. i., to lie, be untruthful, d. *bisuru*;

Soresore, id. H. *zur*, to turn aside, A. *zāra*, tell lies.

Sor i, or *sori*, v. t., to give (a thing). [Fi. *solī-a*, give, My. *sārah*, and *srah*, to submit, *sārah kan*, to give.] A. *ṣ'ara-ra'a*, 1, to submit, 4, to give.

Soro, v. i., to burn, flame, *soro-fi*, v. t., send a flame on to, also to treat with violence, to rush violently and with savage rage upon (as a wild pig charging a man), *baka-sorosoro-fi*, v. c., make the fire to burn up. [Mg. *doro*, Sa. *tolo*, *matoro*.] A. *sa'ara*, to kindle (a fire, war), 2, to rage (of a camel), 3, to treat with cruelty and rage, *so'r*, blaze of fire, rage, insanity, *sa'ir* flame of fire, fire bursting into flame.

Soroā sa, v. t., to covet, desire;

Sōro, a. used as s., a covetous person, and see *miseroa*. A. *s'ariha*, to covet.

Soroa, d., v. i., to be sick, syn. *sasāna*. A. *s'arro*, fever, and a ending, from *s'arra*, to be bad, as *sasāna*, from *sa*.

Soroa, s., c. art., d. *tiroa*.

Sore, v. t., to saw (one, of the breakers sawing one on the reef); and

Soro-aki, v. t., to make a man's body saw on the reef (of the waves or breakers): *sar i*.

Sos, v. i., to be small (syn. *mīto*), d. *sēs*, small, little. E. *heşoş*, id.

Su, sua, v. i., to rise up (*tobu i tubu sua*, swells up) as ground in which the growing yams are swelling (cf. *lua*); another form of this word is *tu*, to stand up;

Su raka-ti, v. t. (to take up, lift up), to startle;

Sua i, v. t., to take up, lift up, then to take, receive, obtain, acquire, as, *i su naleo*, he obtained something; and to bear, as, *i su napolofolon sa anena*, he bore his sin, i. e., he received its punishment; and to meet, as, *i sua nata*, he met a person, *bisua*, v. r.; *su-naki*, to carry on the head (of women), *su-ni*, to put on (clothes), hence *susu*, clothed (having clothes upon or carried or borne by one); to meet or take up the (odour of a thing) *su roġi naḥon*.

The notion of *meeting* is in that of lifting oneself or rising up against (one); and a swelling in the skin is said to *sua*, i. e., raise itself up, it rises up; *su* (*nasuma*), s., the upper part (ridge-pole) of a house, and *masua*, s., the highest part or top of anything. *Su* or *sua* is also used in proper names of children, as *Sua raġoa*, &c. *H. nasa'*, to take up, lift up, *E. nasa'*, take, receive, *A. nas'a'*, be exalted, grow, to bear, carry, to bear one's sin, that is, to receive its punishment. *H. si'*, *sé'et'*, height, a raising or lifting up, a *rising up* in the skin, *A. nas'a'*, to grow up, to be raised, high, 4, to produce, 10, perceive or feel the odour (of a thing), *nasá'*, sprout or shoot (of a plant)—*sua* (in pr. names), young people.

Su, *sua*, d. *si*, v., finished off, as, i. *nu su*, it is ended or completed, finished off, i. *bati su ē a*, he has finished off doing it; i. *bano su*, he has gone, he has finished off going, completed going. The word thus forms with any other verb a completed tense denoting that what is expressed by the first verb is *finished off*. *A. sawa*, 2, 8, to finish, be finished.

Su na, s., c. art., highest part (as ridge of a house, or top of the head), cf. *masua na*, top (of anything): *su*, or *sua*.

Sū na, s., c. art. *nasū na*, q.v., juice.

Sua, for *suua* (*suwa*), *sua*, *suo*.

Sua, s., brother. See *tai*.

Suasua, v. i., to be willing; and

Sua ki, v. t., to impel, order, send. See *bisuaki*, *A. s'ayiya*, 1, to be willing, to will, 2, to impel.

Suara, or *suwara* (*suwara*), *suwara*, d. *siuer*, q.v.

Suāra, v. t., to meet (as a head wind, any obstruction in one's way): *sua*, and *ara*, v. t.

Suer, v. i., d. *suerai*.

Suerai, v. i., to put out *rai*, i. e. *tai*, q.v., dung, *cacavit*: *sui*, see *sai*, v. t., and *tai*.

Suēr i, v. t., to vituperate, d. *sur*. *S. ɛ'ar*, to vituperate.

Suba i. See *siba i*.

Suḃe, v. t., to place, determine, appoint, constitute, syn. *tōnaki*, as, i. *suḃe biri a*, he appoints it over again (and differently), syn. *tōnaki biri a*, as to appoint a day of meeting, &c., and afterwards to alter the day, appointing another; i. *suḃe roa au*, he appoints me, changing, changes or alters (*roa*, to turn round, to alter) the appointment he made with me, as having first appointed me a certain day, he afterwards changes the appointment to another day; hence

SuĒ, s., what is placed, fixed, redup. **susuĒ**, as upright stones firmly planted in the ground, **nafera susuĒ**, a row of such stones, **suĒ**, such a stone, a statue, an idol or sacred stone; a thing fixed firmly, as a plank firmly nailed, a stone firmly fixed, a wind continuing firmly in one quarter, **nalāgi i bi suĒ** the wind is firmly fixed (in some quarter); also, custom, as a thing fixed, **suĒ nafaŋua**, custom of the country, **suĒ na**, its or his custom, also the fixed nature, custom, or disposition, **suĒ niġ Atua i lēg**, the nature, custom, or disposition, or fixed character of God is righteous: **suĒ i tōnaki nafaŋua**, the fixer, or constitutor, or establisher—fixed, established, or constituted the country. In this last sense it is a general term used to denote either the first or early or ancient inhabitants of a place (the original settlers of a district), or, which is the same thing in another form, the persons who figure in Efatese myths, or the spirits of such, now being **natemate**; or the deity who constituted the world. In the same active sense **suĒ** in Epi denotes chief, or headman, dd. *tumbo*, *sumba*, *Malo suĒ*, id. **H. niṣṣab**, officer, director. In the Shepherd Islands it is now used for **Atua**, q. v. [Ma.

tupu, firmly fixed, **Sa. tupua**, a stone supposed to have been a man petrified, an image, **Fi. tovo**, habit, nature, practice.] **H. naṣab**, i. q. **yaṣab**, to set, put, place, **Hi. hiṣṣib**, to make to stand, place, erect, set up (as a column), **fix**, establish (as bounds), **Ho. to be fixed**, planted, **yaṣṣib**, firm; **A. naṣaba**, to place, fix, set up, declare, appoint, constitute; **naṣb'**, a thing set up, a statue, what is worshipped besides God, i. e. an idol; **naṣib**, erecting, setting up; **naṣibat**, stones placed or fixed round a waterhole.

Sub-neki. See **sabo-naki**.

Subu. See **sobu**, v. i., and d., s., child, offspring.

Su-bua, v. t., to lift up, or ascend, bursting or breaking through (the ground, hence **subua** (*natano*), a demon or demons who do so), syn. **suḥora i**, and **sua-sai**: **su** or **sua**, to rise, or lift up, and **bua**.

Suġ i, v. t., to kiss, d. **sum i**.

Suġ i, v. t., to block up, d. **suk i**, q. v.

Sui, v. t., d. **sī**, q. v., to help; to blow upon; also (see **sai**), to make holes in (as a moth in cloth); also to burn with heat, as **elo i sui a**, the sun burns him; and redup., **elo i tera suisui**, the sun shines burning (hot); and

Sui, s., heat; **sui ni elo**, heat of the sun. See **sai**.

Suk i, v. t., d. sug i, to block up, obstruct. A. s'akka, (2), (3), block up, obstruct;

Suk i, v. t., to cause to stoop, suki lifa ia (a burden) makes him stoop, bending him; to still, as suki namaritana, still the commotion (of passion) within him, suki namaieto, stills the anger; and

Suki, v. i., to be patient, firm, quiet, still, sink (subside). H. s'akak, to stoop (A. s'akka), subside, be appeased, Hi. to still;

Suki, v. t., make fast, firm, seli suki a, bisa, tili (&c.) suki a, tie firm, speak making it firm and sure, meri suki-suki, make firm, turi suki, nail firm. A. s'akka, (3), adhere, cohere firmly;

Suki, v. t., to stick, stab. A. s'akka, (7), transfix (with a spear).

Suka, v. i., to draw back, recede, sukasuk, redup.; hence

Sukei, or sukai, s., c. art., the receding (of food), the annual time of scarcity of food, opp. to namasu. [Fi. suka, cf. t'uga.] H. nasag, sug, to draw back, retreat.

Suku-ti. See siko-ti.

Suku-ti. See sike-ti.

Sula, v. i., to rise up (as a rising ground);

Sûla, s., a rising ground. H. salal, to lift up, cast up a bank.

Suli na, s., shoot (as of a

banana), offspring (of man); hence

Sulia, v. i., to have shoots (as a banana). [Sa. suli, a young banana, son of a chief.] H. neger, a sprout, shoot; offspring.

Su-lua i, v. t., to bring up (a child): su, or sua, and lua.

Sulu ô, v. t., to scorch with flame, illuminate with a torch (ne sulu), and see masula ki; hence

Sulu, s., c. art. nasulu, a torch. [Sa. sulu, v. and s., Ja. suluh.] A. s'a'ala, 1, 2, 4, to kindle (a fire), 8, be kindled, 10, light or kindle (a torch), s'u'ulu, flame of fire, mas'al', a torch.

Suma, s., c. art. nasuma, house, d. uma, d. hima, see also katema, imrum: [My. rumah, Ja. umah, Ml. im, TaSa. ima, Motu ruma.] A. h'a'mat, h'im' &c., house.

Sumat i, v. t., to beat, d. samit i; d. sumanr i, to beat, also used as an ad., hastily, confusedly, ineffectively, as, lo sumanr i, brîg sumanr i, &c., see, do hastily, confusedly, ineffectively (cf. sarañ, tere-ti). See samit i.

Sum i, v. t., to kiss, dd. sug i, sog i. [An. aijumnyi, to kiss, Sa. sogi, rub noses, salute, sogisogi, to smell, My. chyum, to smell, to kiss.] A. s'am-ma, to smell. There is no trace of this meaning in sum i. In E. sa'ama is to kiss.

Sum i, v. t., to suck, as fat. [My. *isap*, An. *at'moi*, to kiss, lick, suck, as fat.] A. *sahab*, Nm., suck in (liquid or air).

Sumo-li, v. t., to make a sucking noise to (to attract one's attention). See preceding word.

Sumi-li, v. t., d. **sumo-li**, to shut, close (as a door), to patch up, repair (as a hole in a mat); hence

Sumili, s., a thing like india-rubber in a clam shell which, when touched, causes the shell to close; an ornament (shell) which stops up a hole pierced in the septum of the nose. A. *samma*, (4), to stop (as a bottle), (6), to patch up, repair (a thing).

Sur, v. i., to go (of a departed spirit going to Hades); siuer. See Ch. III. *h*.

Sur i, v. t., d. **suer i**, q.v.

Sura i, v. t., to root up, extirpate (as the things growing in one's plantation). E. *sarawa*, to root up, extirpate.

Surata, **sursurata**, v. i., d. for *suara*, to walk, go on a journey. See Ch. III. *h*.

Suru ki, v. t., make to **suru**, i.e. to be covered, as by inserting an arrow head into the (reed) shaft; and

Suru-faki, v. t., make to be covered, as by thrusting a thing into the dust or earth; and

Suru goi, v. t., to cover,

drain out (as the milk of a cocoanut) by covering the aperture of the nut with the mouth and draining out the contents. For *goi* see *go i*. **Tasuru ki**, to conceal, **suruoli**, dd. **suruili**, **suru-auli** (see *uli*, *auli*), to take the place, or assume the form of, hiddenly or stealthily, and, s., a demon, or demons, who do this to destroy men. [My. *suruk*, to conceal, Mg. *saruna*, to cover.] E. *sawara*, to cover, *tasawara*, to be hidden, secret, to hide.

Su-rua, s., upper of the two ridge-poles of a house: *su na*, and *rua*, two.

Suru ē, v. t., to allure, tempt (deceiving), lit. to deceive;

Surusuru ē, id., redup. See *sore*, *bisuru*.

Suruk, i.e. *su-ruk*, also *si-ruk*, and *sai-ruk* (see *sai*, and *ruku*), to go into the *ruku* (of anything).

Surut i, v. t., to scarify, make fissures on the surface of anything. A. *s'arata*, to scarify.

Susu, s., the breast or breasts; a calabash (round like a breast): *susu na*, d. his mother, lit. his breast, or mamma; hence

Susu, v., to suck the breast, **bakasusu**, to suckle. [Sa. *susu*, the breast, to suck the breast, Fi. *sut'u*, the breasts, to suck the breast, My. *susu*, Mg. *numu*, the breasts.] H.

s'od, A. t'idý', pl. t'udiyy',
breast, breasts.

Ta, passive or reflexive passive
prefix to many verbs. [Fi.,
Sa., My., Ja., Mg., id.] A.,
E., ta, reflexive or reflexive
passive prefix to verbs.

Ta, and řa, nom. and verb.
suf., 3 pl. (very common), for
ra.

Ta, s., for ata, man, person.

Ta, neg. ad., not, dd. ti, tu,
and see sa. [Sa. le, My. ta,
Mg. ři.] H. lo, le, li, Ch.
la, A. la.

Ta i, v. t., to chop, cut, also
to speak or utter (as it were
making a chopping noise),
redup. tata. [Fi. ta-ya, My.
tatah, Sa. ta, Mg. tatana.]
A. hařđa, to cut quickly;
utter speech quickly.

T', conj., that (because), ta,
that I, te, that he, ře ku,
that you: ře.

Ta, ad., now, dd. syn. uo, ko,
i, as, i ta toko, i uo toko,
i ko toko, he yet (now)
remains: ta, dem.

Ta, verb. pron., 1 dual incl.
[An. intau, Sa. ta, taua.]
The ta of nįgita, or ninita,
and -a. See Ch. V. 2.

řa, or řa, d. nrā, q.v., blood.
Originally řa, as in mītā, to
bleed.

Ta, s., d. sa, d. sēātē, q.v.

Tā na, s., friend, companion.
[Cf. Fi. tau, to, Ma. ta.] A.
řāři, contraction of řāřib',
friend, companion, ya řāři,
(cf. Ma. e ta!) O friend, com-

rade! řāřaba, to be a friend
or companion, to take with
one as a companion, ř, to
accompany (someone), ř, to
be companions to each other.
Hence řitā, and řitā-naki,
q.v.

Ta-atuta, v. and s.: ta, cut,
speak, utter, and atuta, s.,
a fixed or appointed time;
ta-atuta ki, appoint a time
and place (of meeting) to
(someone). H. 'adad, A.
'adda, to number, especially
days, time, hence ř. 'ad'da,
same as H. mo'ad, a set
time, appointed time, eg. H.
ya'ad, A. wa'ada, ř, to
appoint a time and place (of
meeting).

Ta-bau, s., syn. tařoto-bau, a
cap, or hat, lit. cut-head.

Ta, v., to bend, bow, incline,
extend, as, ta bau, bend the
head, bow, ta tuba, strike,
turning aside, deflecting (a
spear, &c.), ta řor i, extend
over it (of time, so many
days), ta řor i, extend over
(or cover) it (the day in the
past named). H. nařah, fut.
yitřeh, to extend, to incline,
to bow, to turn.

Tab, d. řiba, dd. tama, tam,
neg. ad., not: ta, not, and
ba, for ma, as in Assy. sama,
not, i.e. H. mah, A. ma,
used indefinitely.

Taba na, d. tauba na, s.,
side, or shore (as a side).
[Ma. tapa.] A. řaff', side,
shore.

Taba i, d. tama i, q.v.

Taba, v. t., to be like, *tabale*, to be like that thing (*tabale*), so, also *tabalai*, *tabalān*, *tabalas*, *tabalo uai* (*taba lo*, or *l'* (thing), and *uai*, n, s, i, dem.) to be like that or this thing, *tabalo uanağa*, id.; also *tabale sā*? *tabale safa*? to be like what thing? to be how? [My. *dama-kiyan* so, Mg. *mituvi*.] **H. damah**, to be like.

Tāba, s., property given away in payment of a fine for misconduct: *tā*, to cut, and *ba* (away) as in *soka-ba*.

Tabā, v. i., to turn, bend, *taba lo sua*, or *lo saki*, bend looking down, or up, *taba kai*, bend contracting the stomach (as to avoid a spear), *bitelo tabāba*, to be bent with hunger, also *tama*, as *tamā-lu*, d. *tumalu*, to bend rising (in setting forth or out), *taba soka*, to bend, leaping (as in climbing a tree), d. *tama*, or *tuma soka*, also, to leap aside. **A. dafa**, 6, to turn hither and thither, *dafa*, bending, *'adfa*, bent, curved (of men).

Tabaraba, for *rabaraba*.

Tabag, v. t., to slap. [My. *tapuk*, Ja. *tabuk*.] **E. tafaha**, to clap with the hand, **Ch. tepah**, the palm of the hand, **My. tapak**, id.

Tabalağa, v. r. (see *balaga-ti*), to raise itself off, as a scab, &c. Reflexive causative.

Tabalās, or *tabalāsoa*, v. i., *tabale*, and *aso*, to burn, to

peel itself off after a burn (of the skin): *tabal**, is the reflexive of *bale-si*, or *bala-si*; and

Tabales, v. i., reflexive of *bale-si*, to peel itself off, as the skin of one's lips; and

Tabales, s., husk (as of coconut, chestnut), finger nails.

Tabara, v. i., to be burned.

Tabara ki, v. t., to burn: *bara*.

Tabare, *tabarebare*, v. i., reflexive of *bara i*, to be split, split open, to be open.

Tabāre, s., a male animal. Compare **E. tabāst**, mas, a male.

Tabaro, *tabarobaro*, v. i., to be heedless, careless, disobedient: reflexive of *baro*; and

Tabaro, d., s., senselessness, sin.

Tabasuli, v. i., to be detached, broken off: reflexive of *basuli*.

Tabau sa, v. t., to cover, to be over (surpass, be above another): *tabau-goro*, lid, cover: *bau*.

Tabelu, v. i., reflexive of *belu*, q.v.

Tab e, v. t., to take. [Fl. *tabe-a*, Mg. *taba*.] **S. nsab**, to take.

Tabe, s., c. art. *natabe*, a freshet; see *tafe*.

Tabe, v., to lean or incline, *tabe to osa*, lean abiding on it, *tabe ki*, lean upon, trust in (a thing);

Tabītab, s., a thing leaned upon, or trusted in. [Fi. *ravi*, My. *arapi*.] A. ṣ'āfa, 4, to make to lean or incline (a thing towards a thing), 1, be the guest of someone.

Tabēi, v. t., to desire or purpose setting the mind on. A. bayya, 5, id.

Tabēra ki, v. t., to make to be tabera, scattered, taberafera, or taferafera, to be scattered, taberafera ki, make to be so: bera, berafera.

Tabēs, s., axe: ta, to cut, and bēs.

Tabetī, v. i., to adorn oneself. S. ṣabet, to adorn, Ethpa. adorn oneself.

Tabilakigon, d. tabilaḡon, v. i., to stumble, d. tabila kon, id. lit. to strike, or knock (the foot) by mistake (hastily) fast (that is, the foot caught fast): ta, bila, or bile, ḡon, or kon.

Tabisa, v. i., to speak;

Tafisafisa, v. i., to pray: bisa.

Tābora i, v. t., to cut, splitting (a thing);

Tāborai na, s., c. art., the body where it forks off or is divided into the two legs: ta, bora i.

Tābos, v. i., compressed, narrow: ḡosa.

Tabotai, v. t., to divide; ta, cut, and ḡota.

Tābu, s., naked people, people of other islands of the New Hebrides, so called by the Efatese: ta, men, and bua i.

Tabu, tab, v. i., or a., to be

forbidden, prohibited; to be sacred;

Tabua, s., c. art., sacredness; and

Tabuan, s., id. A. dabba, n. a. dabbu, to prohibit.

Tabua, v. i., to be split open, cracked, also mafua: ta, and bua.

Tāfa, s., c. art. natāfa, a hill, lit. that which goes up or is high; and

Tāfa (d.), ad., high, above. [Fi. *t'abe*.] T. dayaba, to go up. E. diba, above.

Tafagka, tafakāka. See baku.

Tāfakarua ki, i. e., tā, utter, and bakarua; to repeat a thing, as a slanderer's words to the person slandered.

Tafar. See taiār.

Tafasi, v. See fasu, eyebrows.

Tafe, v. i., to flow out, go out. [Sa. *tafe*, Fi. *dave*, id.];

Tafe, s., c. art., d. tabe, freshet. [Sa. *tafiḡa*, id.] H. zub, Arm. dub, to flow out.

Tafea, d. for tofe, q.v.

Tafera, s., c. art., breaker, breakers; and

Taferafera, v. i., to break, as waves. See bera.

Tafi, v. t., to be near. A. ṭaffa, to be near.

Tafi na, s., and c. art. a, atafi, follower, successor of a chief (next in rank), that is, his present helper and right hand man, and who is his recognized successor. A. tabi', follower, helper.

Tafifi, v. i., to be involved, entwisted: fifi, fisi.

Tafilo, tafolo, taifolo, and Tafulus. See bulo ki, bulusi. Tafiloğa. See bulo ki, and bologā.

Tafirofiro, to be twisted (crooked): biri.

Taga, s., basket, d. toğa, q.v.; d. stomach. [Sa. *taja*, *taja* 'ai.]

Tagāl, s., a hook for hanging things on: tageli.

Tagarağara, v. i., or a., strong: ğara, ğarağara.

Tagaru, v. t., to grasp: kar i.

Tagatağ, s., a mist, or mass of clouds: tagotago.

Tagau, s., a hook, so called from seizing;

Tagau, tagauğau, v., to grasp, seize;

Tagau lua, select, lit. grasp or seize, lifting up or out: ğau, kau.

Tageli, tageliğeli. See takel.

Tagi, v. i., to wail, cry, ring, sing, clank, hum, &c. (as a drum, &c.); taği-si, v. t., to bewail, tağitagi, redup., na-tagian, wailing, sounding (in various ways). [Sa. *tagi*, My. *tagis*, Mg. *tani*, a cry, *tumani*, *mitumani*, to cry.] A. *tanna*, to tinkle, &c., Nm. to clank, ring, hum, *tanien*, din, *tan-tun*, to tinkle, jingle.

Tağia, v., d. tine (ndine), to hoist the sail on a canoe, taği-aki rarua. See under miten, and tago.

NOTE.—The idea is that of making the sail mount on the canoe as a horseman mounts

a horse, or a burden mounts, or is placed upon, the back.

Tagiëgi, v. i., to be slow, dilatory. A. *äka*, 5, to be averse, to delay.

Tagotago, v., to be placed one thing above or upon another, as the stories of a house, banks of clouds (see tagatağ), generations of men; and

Tago na, s., such a thing, or things, as the story of a house, a generation of men, leaves of a book (which lie one upon the other). See under miten (and cf. *tiana*, *tagi-aki*, *mitağa*).

Tago-fi, v. t., to beg, ask (a person for a thing), *tatağosa*, beg, ask for (a thing); *bitağosa*, v. r., to be asking, begging, earnestly (from others). [My. *taña*, *tañai*, id.] See *bitali*.

Tagoto, s., tomahawk, axe: ta, ğoto; and

Tagote-fi, v. t., to cut with an axe.

Tagura, s., a heap (of stones): ğuru, kuru.

Tai or tae, v. t., d. for ata i, or atai, to know. H. *yada'*, to know.

Tai, s., excrement, filth. [Sa. *tae*, My. *tai*, Mg. *tai*.] H. *şeah*, excrement, filth, from *yasa'*, to go out.

Tai na, s., d. ke sua, brother's brother, or sister's sister. [Fi. *ta'i*, Malo *tasi*, Ml. *tesi*, Bauro *asi*, Epi *tahi*, Motu *tadi*, My. *ad-ik*, Bu. *anri*, Mg. *zandri*.] A. *raşi'*, brother,

properly collectaneous, from *raſi'a*, to suck.

Taiār, a., d. tafar; fatu taiar, or tafar, crumbling stone: bera, taſeraſera.

Taifolo, d. tafolo.

Tairai, d. rairai.

Taka, a., such as, like, such like: S. da'k, id. ('ak, and d'), talis;

Takanī (takan uan, takana uai, &c., putting any dem. after it) like this, that, &c.; so, in this way, in that way, thus, &c.; also, interrogatively, how? S. da'k hana (for da'k, see preceding word), such as this, like this. This S. word is composed of d' (dem. or relative pron.), a', or ai (inter.), k', as, like (ad.), and hana, or 'na, this; without the d', S. 'akana, how?

Taka, is also used thus, bi taka sikei, are as one, alike, sera tāka, every what-like, or kind, taka leba, first-born of children, taka-fē, d. saka-fē, first ripe (yams), taka riki, youngest of children.

Taka-ni, v. t., to thrust on, or into (a thing), to thrust (a thing), taka sila ki, thrust making to shake or fall. H. daḥah, A. daḥa, &c., to thrust.

Takal i, or tika i, d., v. t., to carry. S. s'kal to carry.

Tak'amo, or takaamo, to carry on a stick across the shoulder: taki, and amo.

Takāra, s., the crowd, lit. men

(ta) gathered together (kāra): ta, kuru, guru.

Takara, s., c. art. natakara, that which seizes, or grasps, or lays hold (of one), as the consequence of some act, &c. See kar i, taḡaru.

Takāri, v. i., to hasten, go swiftly, sail swiftly (as a canoe): kāri.

Takel, takelkel, v. i., or a., to be crooked, then unrighteous, d. taḡeli, taḡeliḡeli. H. 'akal, 'akalkal, A. 'akila, 5, &c., id.

Takes, d. for nakes, or nakisa: kisa.

Tak i, or taki, v. t., to fasten (as thatch on a roof, a rope on a log, anything on anything), and see mitakitaki; to fasten the tongs on an oven stone (to lift it), bitaki, uataki, otaki; and matuki, trusted in, confident, brave. [My. taguh.] A. wat'ika, to trust in, be firm, steadfast, confident, resolute, 4, to fasten, to bind.

Tāki, v. t., to incline, to pour out (anything by inclining a vessel); taki, to incline (one-self), taki mita, incline watch, taki toroḡo-saki, incline, hearken to, lo tāki, look inclined, look round or back, mitaki, to be inclined, lean over (as if ready to fall); see sī-rāk, i. e. sī-taki, a squall, lit. blow, incline (a canoe, or cause it to heel over on its side). H. ḡa'ah (A. ḡa'a'), to incline (as a vessel which

is to be emptied); to be inclined, bent, stoop.

Taku, v. i., to be after, behind, d. nruk; or itaku, inruk;

Taku na, s., the back; etaku, or itaku, at the back, behind (d. inruk), also outside (the village), also the (time) behind, or after (as opposite to the time before, the past), as te naliati etaku, some day after, as he died, sela itaku ru afa ki nia, some time after they buried him, generally tau itaku, naliati itaku, the years, or days after (i. e., hereafter), naliati itaku mau, the last day, day of judgment.

[Sa. tua, Malo tura, Epi taka, Motu dolu, the back.] A. t'ahr', the back, E. daħr, posterior part, daħari, the last, dēħara, after, behind, daħara, to be after, behind.

Takutaku, v. i., to speak [Sa. ta'u, tell, Ma. taku, Fi. tuku-na.] A. naṭaka, to speak.

Taku, s., brothers-in-law, sisters-in-law, syn. tauien. [Mg. zauṭa, zau, My. tiri, family relations.] A. t'ahara, t'ahr', and ṣihr', to aid, befriend, socius, tribe, family, &c.

Takuer, or takuwer, s., a big man, a strong man: ta, man, and kuwer. A. kabura, to be great, of big body.

Takus i, or takusi, v. t., to be like, similar to, also, with k elided, tausi, id., and to follow, also rausi (t to r), v. t., to follow, from usi, v. t., to

follow, and also (in rafe-kusi) kusi, id. See usi and bausi, A. kaṣṣa, to follow; to narrate, and 5, 8, to follow; 1, to be near, 10, to ask.

Taku-ti, d. raku sa, q. v.

Talakolako, v. i., to whisper, i. e., to conceal what is being said (from someone): ta, utter speech, and lakolako.

Tāle is, v. t., d. tēle is, to search for. [Mg. tadi.] A. dāra, 2, Nm., to rummage (vulgar), lit. to turn over (things, in search of something);

Tale, s., c. art., a belt, also a rope, string; and

Tale ki, v. t., to make to go round (as a yam vine round a stake), tale is, to coil round something (as a snake), tale ki māro (see roa), to whirl round (as the eyes in dizziness), tali ki, to twist round one (crooked dealing, to injure), tālo, round, around, taltāl, round. [Mg. tadi, mitadi, to twist, tadi, a rope, My. tali, a rope, string, bandage, &c.] A. dāra, to go round, whirl, turn; be dizzy, 2, make round, 4, turn round, da'ro, orb, around, dairo, round; circuit, &c.

Tale, s., c. art., the taro (so called because round). [Sa. talo, My. talās, id.] See preceding word.

Taleāba, and taltaleāba, v. i., to whirl round (as a wheel), taleaba ki, v. t., to make to

- whirl round, to turn round (as a grindstone): tale, and āba.
- Talebağa, s., d. syn. kale-bağa, bow-string: tale, and bağa, s. (the tree from which the string is made).
- Talefa, s., a side region, circuit: and
- Talefan, s., the circuit of the horizon: tale.
- Tale-firi, a., all round (as round an island, &c.): tale, and firi or biri.
- Talekabu na, d. arekabu, q.v.
- Talemāt, s., plantation, enclosed and cultivated field. Cf. H. s'ēdemōt', and s'ēremōt', id.
- Talēuor, s., a side, circuit: tale, and uor, or uora. See bora i.
- Taliāli, v. i., to be slow, delay: aliāli. [Sa. *tali*, *tatali*.]
- Talibo (see libo), to hide, be hid, hide oneself.
- Tālīga na, s., c. art. natalīga na, d. liga na, and nālīga na, the ear or ears. [Ml. P. *ririga*, Epi dd. *tiline*, *seligo*, An. *tikga*, Motu *taia*, Sa. *taliga*, Fut. *tariğa*, My. *taliga*, Mg. *tadini*.] H. 'ozen, du., used also as pl., 'azēnaim, 'azēne, S. 'adna, Ch. 'uden, 'udēna, A. 'uđn', pl. 'ađān', and 'uđun'. For the verb, see rogo, togo.
- Tali-si, v. t., to prize up, wrench up (as the side of a flat stone). See tila i, or til ā.
- Talle, or tal'le, v. i., to turn aside (as from a path); and Talele, id., talele ki, to turn aside or away from (a person or thing.) See lele.
- Tālo, taloālo. See alo-fi.
- Tālo, a., round, and ad., round about: tale.
- Talokuloku ki. See taluko.
- Taltal, a., round: tale.
- Taltalūra, s., a sea snake covered with round strips or bands.
- Tālu, or talūlu, s., a crowd, herd: lulu.
- Talupaki, v. i., to be spilt, poured out, to pour itself out: lubaki.
- Taluko, or taluku, and talukoluko ki, v., to conceal oneself from; atu taluko baki nia, turn away from, or conceal oneself from: lako.
- Talug i, d., and
- Talum i, d. See tulum i.
- Tam i, v. t., to add to, dd. tām i, tāum i. [Mg. *tuvana*, and *tuvuna*.] A. s'amma, to add.
- Tama i, d. taba i, v. t., to cover (as fruit, &c., covering the ground, being abundant), to rub, and see atama, that which rubs, syn. ore. A. ŋamma, to cover with abundance (Nm. smother, overwhelm), (2), to scrape or shave.
- Tama na. See tema na.
- Tama, dd. tab, (tiba), q.v.
- Tama, for taḡa, q.v.
- Tamaliām', v. i., to delay. A. mahala, 5, to delay, and H.

- mahah, to delay, linger (prop. to refuse, turn back).
- Tamālu, v. i., to bend, rise (to set out), to go or come forth, set out: *taba*, *lu*, *lua*.
- Tamaras, reflexive of *maras*, q.v.
- Tamate, v. i., to fall calm, be calm (as the sea, the wind), hence
- Tamate, s., c. art., peace (opposite to war), a calm, silence; also, the festivals in honour and worship of the dead, at which the people of different villages assembled: *mate*.
- Tāmisal, or tāmusal, s., an unmarried person: *ta*, a person, and *misal*.
- Tami-si, d. *sabe-li*, q.v., to tie.
- Tamo, v. i., d. *naḥo*, to smell, see *naḥo*.
- Tamole, s., man: *ta*, man, and mole, to live, living. [Fi. *tamata*, Sa. *tagata*, My. *oraḡ-idup*, Mg. *ulumbeluna*, id.]
- Tamon, s., smell, d. *naḥon*.
- Tamtam, a., dusky; *raḡi tam-tam* (syn. *raḡ melu*), evening, lit. time dusky, or of dusk. A. 'atama, to be evening, dusky, 'atamat, dusk of evening.
- Tamulu, v. i., syn. c. *mulu*, q.v.
- Tanekabu, s., d. *arekabu*.
- Tan i, v. t., to earth it, to cover with earth, then with anything (*tun i*);
- Tanu-mi, v. t., to cover with earth, put into the ground; and
- Tanu-maki, id.; hence
- Tano, s., d. *tan*, earth of any kind, soil, clay, ground, and
- etan, ad. and prep., on the ground, below. [Sa. *tanu*, ps. *tanua*, and *tanumia*, My. *tanām*, *tanamkan*, *tanuman*, *tani*, Sa. *tanumā'i*, *tanuḡa*, *tanumaḡa*.] A. *tāna*, to cover with clay; to cover, *ṭino*, dialect *tāno*, earth, clay.
- Tanoabu, d. *tanoafu*, d. *tanoau*, s., ashes: *tano*, *abu*;
- Tanonōn, or tanoonōn, s., level ground, d. *tēn*: *tano*, and *onē*, reduplicated.
- Tanotanoa, a., soiled with earth: *tano*, and ending *a*.
- Tanu e, *tanua*, v., to spit, dd. *tani*, *taniu*; and
- Tanua, d. *taniu*, s., c. art., spittle. [Sa. *anu*, ps. *anusia*, Motu *kanudi*, ps. *kanudia*, Fi. *kanusi*: My. *ludah*, MI. *rut*, Malo *lito*.] A. *rawwala*, n. a. *tarwilu* (*taniu*, Ef.), id.
- Tāo, v. i., to fall, d. for *roa* (*rōuo*, *tōuo*).
- Tao, s., d., v. t., to lay down, leave, permit, &c. [Mg. *lau*, *mandāu*.] A. *wada'a*, not used in perfect, fut. *yada'o*, imp. *da'*, to lay down, leave, permit. So A. *waṣ'a'a*.
- Tāos, v. i., d. *maosa*, q.v.
- Taosi, d. *tausi*. See *takusi*.
- Tāoti na, s., bone, bones, weapons made of dead men's bones. [My. *tulaḡ*, Mg. *tau-lana*.] A. 'atm', Mahri (m elided) 'atait' (Von Maltzan), at/āt' (Carter), H. 'ešem, pl. 'āšāmōt', id., often of bones of the dead.
- Tara, taratara. See *tera*, to be quick.

Tārē, v. i., or a., to be pure, clean, white, tartāre, whitish, matirātira, polished, bright, shining. A. ṭahara, to be clean, pure, H. ṭaher, to shine, be bright, clean, pure.

Tare, v. i., to cry, call out (of men); to call out, i.e. crow (cock). A. ṣaraḥa and ṣarā', to cry, call out, ṣarīh', a crying or calling out, a cock.

Tarere, v. i., to break on the shore with noise (of breakers): rere.

Tari, or tar i, v. t., to drag, draw along. [Mg. *tarika*, My. *tarik*, Ma. *tari*.] A. natarā, id.

Taroa, s., a pigeon. [My. *dara*.] A. ṭair', id.

Taru-si, or taro-si, v. t., to pray to (the natemate), tarotaro, redup. [Sa. *tatalo*, *talotalo*, ps. *talosia*, Ha. *kalo-kalo*, Tah. *tarotaro*.] A. ṣala', E. ṣalaya, Ch. ṣela, to pray.

Taruḥa, v. i., to fall; taruḥa bei, to fall upon; taruḥa ki, v. t., throw down, make to fall, d. tarubik, v. i., and

Taruḥa, s., c. art., sticks thrown on or laid across the rafters of a house. E. ṣadefa (A. ṣadafa, to decline), to fall.

Tas, tasi, s., c. art., the sea. [My. *tasik*, To. *tahi*, Sa. *tai*.] A. ta's', the sea.

Tas i, or tasi, v. t., to shave: ras i.

Tas, v. i., for ras, teres.

Tasaḥo, v. i. See saḥo.

Tasabsabu, s., shattered to pieces: see sabe-riki.

Tasiḡa, s., d. for tasila.

Tasike, v. i., to lift, raise (the head): saki.

Tasila, s., helper, assistant: sila i.

Tasilasila, v. i., to make a clear startling sound (of men), to crack (of thunder): ta, chop, &c., and silasila. See sila.

Tasmen, s., salt: tas, the sea or salt, and men, or mina, q.v. pleasant (so called because it makes food pleasant tasted).

Tasuki, v. i., to bow: suki.

Tasuru ki, v. t., to conceal: suru.

Tata, v., voc., maternal grandmother. [TaSa., ML. *tata*, father, ML. and Malo *tata*, paternal uncle.] See under atena na.

Tata, redup. of ta, to chop, cut.

Tatā-gasi, v. t., tatā, same as tatau (in preceding word), redup. of tau, and gasi, to (wipe) stroke, smooth, flatter.

Tatalai, talai, also tilai, titilai, v. i., to warm oneself (at the fire). [Fi. *tatalai*, Mg. *mitulu* (buhu).] A. ṣala, ṣaly', &c., to warm (one, oneself, at the fire), be warmed at the fire.

Tatamares, tamaras, with ta- doubled.

Tatau-fi, v. t., as, bisa tatau-fi, to speak, deceive: tau.

Tati, d. rati, q.v. [Sa. *tala*, Tah. *tara*.]

Tatok, or atatok (or natatok, s.), a., resident, native: ta, man, and toko.

Tatu, s. (see tui), a stake, post (of a fence), then tatu nafanua, lord or chief of the land. A. watada, to fix, stake, make firm, watadu, stake, post, H. yated, pin, nail, then 'prince'.

Tau, tautau, v. i., or a., to be pure, clean, white. [Ma. tea.] A. naša'a, to be pure, white.

Tau, v. i., also mitau, to abide, as, i tau suma, he abides (in) the house, i tau narā nakasu, it abides (on) the branch of the tree (as a bird or fruit), naḡona i tau isa, his heart is fixed, abides on (the person or thing), i tau isa, it abides (as fruit) on it (the branch), i tau ki nuana, makes to tau, as a tree makes fruit to tau, yields (fruit), nakasu i tau, the tree yields (fruit), tau nata, take a person to one's house (as a guest), tau ē a; mamitau, matau, d., an anchor. A. t'awa', to abide, remain, (2), take for a guest, (4), make to stay, detain.

Tau asa, and toū-gi, and toū-ni, v. t., to measure, to weigh; tau, also to, toto, s., a measure; and to-naki (for tau-naki), d. towa-naki, tawa-naki, to place, set, fix firmly, establish, appoint, determine, ordain, also to compare; tau, redup. tautau,

to commission (one to do something), command, hence fitaua, c. art. nafitaua, one commissioned, a messenger, also a commission or message (syn. fakaua, q.v.). [Fi. tatau-naka, My. titah, to command, order, decree.] H. şawah, to set up, place (S. şo'), to constitute, appoint, decree, charge, command, commission, eg. H. s'awah, to be like, resemble.

Tau, tatau-fi, tātā ġasi, tautau, v. t., to deceive, mislead. S. t'a', ta'uta; also in H. and A.; to err, deceive, mislead.

Tau, bitau, bitautau, v. i., and t., to invite (as to a feast); tau, in tau-mafa, to invoke, ask, pray; taumafa, is mafa, to give a gift, to sacrifice, to (a deity, or nate-mate), and tau, to invoke, pray, thus taumafa, to invoke or pray (while) sacrificing, or giving an offering. A. da'a, to call with a loud voice; to invite; to invoke, pray.

Tau, s., a season, time, year. [Mg. tauna, My. taun (taucun), Sa. tau.] A. zaman, S. ziban, Mod. S. zōna, id.

Taua, s., a heap, a crowd, a herd; taua ki, to heap, pile. [My. tām̄bun, timbun, tum-puk, id., Mg. tauna, id. şabar, A. ş'abara, id.]

Tau, tautau, v. t., to commission. [Fi. tatau-naka, id., My. titah, to command, order,

decree (to-naki, infra.)] See tau.

Tau-gi, v. t., to grasp firmly with the hand, to pluck off with the hand (as fruit), tau isa, hold it firmly in the hand. [Sa., Ma. tau, to pluck fruit with the hand, Mg. *sambuŋa*, My. *sambut*, to lay hold of, Fi. *taura*, take hold of.] H. *ŋabaŋ*, A. *ŋabaŋa*, (1), (5), (7), to grasp, lay hold of firmly, pluck, also *ŋabat'a*, (1), (8), hold (a thing) in the hand, seize, grasp.

Tau-ri, v. t., to bind, be bound firmly to, to marry (a woman), to tie firmly to (as a boat to a ship to be towed), *taura ki*, tau lua i, to be fixed or bound firmly (to one), bringing out one (as from bondage, or from her relations), to redeem; to marry; bitauri, v. r., to be bound, or tied, or attached, firmly to each other, to be married. [Sa. *taula'i*, hang on to, *taula*, an anchor.] A. *ŋabara*, *ŋabr'*, to bind, be bound to, &c.

Tāū-ni, or **tāō-ni**, v. t., to cook, to bake (in the oven). [Sa. *tao*, ps. *taoa*, *taoŋa*; *taona'i*, to bake food the day before giving it; To., Ma., *tao*.] A. *taha*, n. a. *tahw'*, to cook. Hence

Tāō, s., c. art., leaves for cooking which are put into the oven along with the food to be cooked. [To. *tau*, the cooking leaves, Tah. *tao*,

leaves and stones put into the inside of a pig to be cooked.]

Tauēru isa, v. t., to haul, drag, tau and eru, i.e. aru, the hand, lit. fix the hand on (to drag), as to drag a man to punishment.

Tauī, v. t., to twist, wring (as to wring clothes after washing them), to milk (as a goat), squeeze, or wring (the milk out). A. *ŋawa'*, (E. *ŋawiy*, H. *ŋawah*), to wring, twist.

Tauien, or **tawien**, s., a sister's husband, a wife's brother, that is, brother-in-law; but, d., a general name for reliable friend, brother, or sister, and in another d. the word is applied to father-in-law and son-in-law. [Fut. *safē*, Aniwa *nosafē*, Ta. *yafuni*, d., c. art. *nevun*.] A. *ŋafiyi'*, a friend of a pure and sincere mind, i.e. a real friend, *ŋafa'*, 3, to be of sincere and pure affection (towards someone), 4, to show sincere love, 6, to live in mutual sincerity of friendship.

Taubora, s., an ornament that abides on the side of the head: tau, bora.

Taulalo, v. or s., to hang, or be fixed or what hangs or abides in front of the belly, *nasieŋ i taulalo*: tau, lalo.

Taumafa, d. *taumofa*, v. i., to invoke giving an offering (to the natemato), *taumafa*

sa, give an offering of or with it (something), *taumafa ki nia*, offer it (something), *taumafa tua i*, make an offering, giving to him (a natemate). [Ml. P. *tomav*, Ha. *kaumaha*, to offer in sacrifice, to offer a gift upon an altar, s., a sacrifice, Tah. *taumaha*, a portion of food offered to the gods or spirits of the dead.] Tau (to pray, invoke), and mafa, or mofa (q.v.), giving or offering. A. *ma'habat*, a gift, H. *habhabim* (Hos. viii. 13), offerings (to God), A. *wahaba*, H. *yahab*, to give.

Taumako, s., the wild (edible) yam that grows or abides on the hills: tau, and mako, for which see *aka*, *ako*.

Taumi. See *tami*.

Taunako, s., a thing (like the peak of a cap) worn over the forehead. [Cf. syn. Sa. *taumata*]: tau, and nako.

Tauruuru, v. i., to grumble, murmur, mutter: ta, and uruuru.

Tausi, v. t. See *takusi*.

Tauso, or *tausoa*, v. i., to commit adultery or fornication (of either sex): tau, and so, or soa. [Fi. *daut'a*.]

Te, dem., rel. pron., conj., as agute, mine this, ana te, his this or that; te uia, what (is) good, that which is good, or he or she who is good, te sa, that which is bad, or he or she who is bad; in this

sense d. tea, as tea uia, tea sa; te nata, what, or whatever person, any person, someone; te, redup. tete, may be used substantively, as, te ru ban, or tete ru ban, some went; te, dem., is found in fite (nafite, sefete, what this, that, or it? or simply, what?) also in matuna; with art., nete, s., the that, anything, something, and d. with dem. ka prefixed, nakate, id.; te is also found with ka, dem. prefixed in one d. as a tense particle (see kate, tense particle, supra); te, or t', is also used as a conj. and before the verbal pron. of the 1st person sing., a, and of the 3rd sing., i or e, loses its vowel, as ta ban, that I go, or be gone, tē ban, that he has gone, or because he has gone. In one dialect for i kate, ku kate, a kate ban, he, you, I went, there is ka te ban, ku te ban, ki te ban, I went, you went, he went. A. *ḡa*, dem., *ḡu*, rel., S. d', Ch. di, rel. and conj., that, because.

Tea. See *te*.

Teḡa, or *taḡa*, v. i., to dry up (of liquid or moisture), to become dry; and mun teḡa ki, to drink, making it dry (liquid). E. *naḡefa*, to become dry (as a river); to dry up (as a spring), *nēḡuf*, dry, dried up.

Teōl, s., shellfish, &c., got on the reef, lit. te el', that which

is pleasant, sweet, or tasty :
te elo.

Tefa, tetefa, v. i., to draw up
in order of battle; and

Tefa ki, v. t., to put in a series,
to range (troops, in order of
battle); bitefa, range them-
selves in order of battle, face
to face; tefa-gi, d. tefa-ni,
v. t., to put things in a series,
either one before or one
above another. [Fi. *tuva*,
v. i., *tuva*, v. t., to place in
regular order, to range in
close compact, or place one
upon another, *tuva nai valu*,
tuva valu, to put in the atti-
tude of war, put in battle
array, *tuva na lava ni valu*,
arrange or put in ranks the
lava ni valu.] A. *šaffa*, 1,
2, 6, 8, to set or place in
order in a series; to arrange
the line of battle, draw up in
order of battle; Nm. to
arrange (troops), 2, id., to
range themselves mutually
face to face.

Tef i, or tefi, redup. tetefi,
v. t., to cut; tefi, to circum-
cise. [Fi. *teve*, *tava*, Sa. *tefe*,
To. *tefe*, Sa., To. *tafa*, Mg.
tapaka.] A. 'aš'aba, to cut.

Tefarafara, v. i., to break (of
the sea); and

Tefara, s., c. art., breakers:
tafera, taferafera.

Tefarere (i. e. tefarrere), v. i.,
to break rushing up on the
shore (of the breakers): te-
fara, and rere.

Tei, s., c. art. inteï, a reddish

powder made from a plant,
turmeric: bitei.

Tei. See rei.

Tei a, for toitoi.

Telake na, d. telakea na, s.,
lord, owner, possessor: lake.

Telatela, v. i., or a., to be
large, wide; and

Telatelana, id., c. ending -na,
and see matulu, matultul,
matoltol, swollen, large. [Epi-
toru, large, Sa. *tetele*, *telatela*,
tatele, *vatele*, Ma. *tetere*, large,
swollen.] H. 'adīr, large,
great, 'adar, to be wide, A.
'adira, to have hernia (to
swell out).

Tēle, v. t. See tāle is, to
search for.

Telei, or talai, s., the ancient
axe, or adze-like axe (a shell).

[Sa. *talai*, to adze, Ma. *Tah-
tarai*, chop with an adze, Ha.
kalai, to chop, hew, pare,
carve.] A. s'araha, to cut,
slice, carve, dissect.

Teluko. See taluko.

Tema na, or tama na, s.,
father: see Ch. II. 11. c. [Sa.
tamā, My. *rama*, id.]

Temabalu, s., brothers, lit. te
(he who), ma (with), balu,
(brother): balu; and

Temabalu ta, for temabalu
ra, who (or those who) with
their brother, i. e. brothers.
So tema in the following
words is, lit. he or she who
or those who, or that (person)
or those (persons) with.

Temabau ra, s., d., uncle and
nephew: bau.

Temabele ta, s., mother and child: bele na.

Temagore ta, s., brother and sister: gore na; d. mera gore na. See mera.

Temaloea ta, s., d. syn. temabau ra: alo ana.

Temainō ta, s., mother-in-law and son-in-law: mō na.

Temaratauēn, s., i. e. te māra tauēn, that with (his) tauēn, d. syn. temataku ta: tauēn.

Temarauota, s., i. e. te māra uota, that with (her) uota (husband), wife and husband: uota, d. me nimariki.

Temasere, s., a beloved one, especially a child much cared for; te, that, masere, loved, cared for. See also sere, bakasere.

Tematāfa, for temarāfa, s., father and child, lit. that (i. e. the child) with the father. See afa.

Temataku ta, s., a man and his brother-in-law (his wife's gore na): taku na.

Tematema ta, s., father and child: tema na.

Tematete ta, s., maternal grandmother, and her grandchild: atena na.

Tēmatī, i. q., ma, with, and, only with numerals. H. תמתי, see תמתי.

Tematia ta, s., paternal grandfather (&c.) and his grandchild: atia na.

Tematobu ta, s. maternal grandfather and his grandchild: tobu na.

Tematua ta, s., paternal grand mother and her grandchild tua na.

T'te na, s., juice: toto.

Tēn, d. for tanonon.

Tena na, s. See atena na d. atia, or, tia na.

Tēr, v. i., to be slow, tardy A. 'ah'h'ara, 5, to be slow tardy.

Terā sa, v. t., be ignorant of forget, not to know (it), d. rere, d. tenr. A. s'alla, to not know, be ignorant of forget.

Tera, v. i., to shine (of the sun), tera i, v. t., shine upon it (of the sun). [My. tāraḡ tāraḡ kan, Fi. 'ila, Malo sara sara.] H. ṣahar (cf. zahar &c.), to shine.

Tera i, tetera i, v. t., to go after, to do anything after (or in the track of) another, baka tera i, to answer (make one's word to go after another's) bā, and sela tera i, go after gua tera i, shout after, bisu tera i, speak after; also to rehearse, recount, tera usi to recount following, tera ut na, to go after close to. [My. turut, follow, go after.] A. 'at'ar', track, 'at'ara, 4, make something follow another, 5 8, follow the track of some one, go after, 1, recount rehearse.

Tera, v. i., to be quick, swift tera ki māla, wheel, swoop shoot, or glide swiftly like a hawk, tera gulu-ti, swoop (upon one) clasp (him, a

in war), *tera tukituki*, run rapidly beating the ground with one's feet, *tera belbel*, to be exceedingly swift or quick, *tera mau*, to be quick indeed or truly, to be instant, do instantly, *tera bile*, to be very quick, *teratera*, redup.; *tera lo saki*, to turn quickly, looking up, *tera taō* (d.), to turn quickly bending the head down, *torutoru*, to sweat. [Ma. *tere*, Sa. *teletele*.] A. *darra*, (10), to run vehemently, or swiftly, 4, to turn or whirl a spindle very swiftly, H. *darar*, (also) to fly in a circle, wheel in flight; and like A. *darra*, to spout, to pour out (as rain, &c.), to sweat, Ef. *toru*, *torutoru*. Hence

Ter e, v. t., to pour into; and *Tera*, s., c. art., a pouring out; *natera ni us*, a rain squall, an outpouring of rain.

Terā, a., having (lit. that has) branches, as *tera rua*, *tolu*, &c., having two, three, &c., branches (of a tree): to, and *rā*.

Terafi, v. t., for *rerafi*, to scratch (as the ground). See *rafi*.

Terāgi, v. t., in *kabu terāgi*, to heat cooked food over again, *terāgi* is for *rerāgi*, as in *baurāgi*, *bau-terāgi* i (see *bau-si*, *barağa i*, *rağa-elo*).

Teratār, v. i., to stagger, totter (as a man drunk). A. *tartara*, to stagger (as a man drunk).

Teratera, v. i., to be delirious, insane; A. *hatara*, 1, 4, to make, or to be delirious, insane; also *torotoro*.

Tere, *teretere*, v. t., to feast, to entertain (especially visitors at a festival), also to make a feast or banquet for a friend who visits one. The radical idea lies in that of gathering folks together for a festival, or enclosing them as it were in one's house and hospitality. H. *‘aşarah*, an assembly of people for keeping a festival, *‘aşar* (primary idea is that of surrounding, enclosing), Ni., (3), to be gathered together, especially for a festival, A. *a‘aşir*, breakfast and dinner, or supper.

Tere, s., c. art., the mast (of a canoe or ship), calf (column) of the leg. A. *şariyat*, Nm. *şari*, the mast (of a ship), a column.

Tere, s., and *teretere*, s., the comb (of a cock); the eaves of a house. [Sa. *tala*, Tah., Ma. *tara*, H. *kala*.] Nm. *torra*, crest, comb of bird, A. *torrat*, extremity, side of anything, forelock, pointed, from *tarra*, to cut, to sharpen, to snatch, to shoot (as plants), to propel vehemently, irritate, stir up.

Terei, v. t., for *rerei*, for *roroia*: rei.

Terina, s., enclosure. H. *tur*, fence, enclosure.

Teres, for *reres*: res.

Tere-ti, v., used as ad., as, boka tere-ti, to smite or strike hastily (and therefore ineffectively, confusedly), syn. sarafi, and sumati, and bile, or bilebile: tera, to be quick.

Tete, s., voc., mother. See under ani na.

Tete, and tetea. See te.

Ti, and d. ši, neg. ad., not: d. ta. [Sa. lē, Ma. te, Fut. si, My. ta, Mg. ši.]

Ti, v. t., to say; ti ki nia, say to him, tell him, ti ki niā sa, tell him it: dd. ni, noa, nofa, q.v.

Ti, s., chief, as, ti Tongoa, chief of Tongoa: for tui, q.v.

Ti, and ri, v. t., to push, thrust, propel, or drive. A. ɖaya, to propel, thrust.

Ttie na, or ttia na, s., saliva, water of the mouth, nat'tia na i serā sa, his mouth waters because of it, lit. the water (of his mouth) runs at it: titia.

Tiamia, v. i. or a., to be first, d. bea or tobea (for toko bea): tia, to abide or be, and mia, d. bea, q.v. [Oba tomua, Sa. mua, and tomua.]

Tia na, or tie na, s. See atia na.

Tiana, v. i., to be with child. See mitēn. S. ɖyina, laden, gravid.

Tiba, neg. ad., not. See d. tab: ti, ad., and ba for ma, as in Assy. aama, not.

Tib ē, or tuba i, v. t., to shoot with an arrow;

Tiba, or tuba, s., c. art., an arrow, i.e. what is cast: tuba. [Mg. ɖipika.] E. na-dafa, (2) to shoot with an arrow, (1) to strike, (3), to prick, H. nadaɖ, to drive away. The radical idea is thrusting, pushing.

Tiba, s., the post in a house that supports the ridge-pole: Compare A. di-mat, column, pillar, from da-ama, v.

Tibi-li, v. t., to burn, to sear. A. ɖ'ahaba, to roast, to broil.

Tibu (pronounced timbu), d., s., c. art. natimbu, the deep (sea): bua.

Tiele, v. i., to finish a laugh with shrill cries, in a whinnying manner (of women). H. ɖahal, to utter shrill cries; to neigh (of a horse), A. ɖahala, n. a. ɖahil', to whinny.

Tifai, s., thunder: ti, art., and fai. [Sa. fai-tilitili, Fila tefachiri, Aniwa tefachiri.] A. baɖɖ' (used of thunder), hoarse, cf. Sa. fā, hoarse.

Tikal i. See takal i.

Tigi na, or tiki na, s., side, edge;

Tigi elo, v., to bask in the sun, warm oneself in the sun. A. ɖ'aha, to bask or warm oneself in the sun, ɖ'ahiyat, side, outside or edge. Hence

Tigi (side) in malitigi, malirigi, &c., place at the side, that is, beside, near: and

Tigitiği na, s., d., edge (outside or exposed edge or side of a thing), and

Tiki na, and

Tikitiki na, id.; and

Tiki nrā nin, d., this point (of time), now.

Tika, a strong negative, it is not, no, by no means;

Tiki (or tikā), neg. ad., not; i tiki ban, he did not go; and

Tika, and tiki, the same, used, with the verb. pron., as a verb, to be not, to exist not, dd. *şika, nika, rika, tika*: neg. ad. *ti*, and *ka*. It is thus construed: i *tikā sa*, it is not in it or him, or he has it not, i *tika ki nia*, it is not to or in him, or he has it not, thus, *namuruen i tika ki nia*, there is no laughing in him, i *tika ki namuruen*, he has not laughing. For *ti* see *ti*, neg. ad., supra; *ka* is to be compared with the E. *ko*, in *'eko*, not, *ko* being a contraction of *kona* (A. *kana*), to be; and *tika* with the Talmudic and Mandaite *lika*, not, is not (Nöldeke, *Mand. Grammatik*). [Fut. *jī-kai*, My. *tak*, Mg. *şia*, and *diahue*, To. *ikāi*, Sa. *īai*, no, not, not so.]

Tiki-amo, d. *takāmo*, q.v.

Tiki, v. i., to be soft (of the skin), syn. *busa*, as, *naufi na i tiki*, or, i *busa*, his skin is soft (his skin is bad, or has an uncomfortable feeling, as on hearing some dreadful

story, or witnessing some fearful thing). See *busa*. A. *'atika*, (b), (3), to become soft and tender (of the skin).

Tiki na, and *ṭiki na*, s., for *riki na*.

Tiko, s., a staff, a walking stick, a pole by which a canoe is poled forward in shallow water. [Sa. *tō'o*, a canoe pole, a stick in which is fixed the perch of a pigeon, *tō'o-na'i*, to lean on a staff, to lean on anything for support, *too-too*, a staff, walking stick, *toto'o*, to lean upon a staff, To. *toko*, a post used to make fast canoes to, *tokotoko*, a staff, My. *tākan*, Mg. *tehina*, a staff, *mitchina*, to walk with a staff, to walk leaning on a person.] A. *toka'at*, a staff, a support, he who leans much on his side, and props himself up. Hence, Nm., *taka*, 8, *itteci*, to lean upon. Hence Tiko *ki*, v. t., to pole (a canoe). This is done by leaning upon the tiko, and so throwing one's weight upon it.

Tila i, d. *til ē* (and *tali-si*), v. t., to wrench, prize (with a lever), to struggle, wriggle, wrestle (as through a narrow place); *tilā ki*, v. t., to wrench, sprain, twist (as one's foot by stepping into a hole); *tilatila*, v. t., wrench up with a lever roots and rocks in making a hole in which to plant a yam; hence

Tila, s., a lever, crowbar. [Mg. *tuluna*, *mituluna*, to

struggle together, to wrestle.]

A. 'atala, to violently drag and wrench away, 3. to wrestle with, atalat, Nm. 'atela, crowbar, lever, hod.

Tila i, tĭla, d. for lita i: lita.

Tilasi, and redup. tilatĭlasi: lasi.

Tilai, titilai. See talai, tata-lai.

Tili, v. t., to tell, relate (a thing). [Sa. tala, v. and s., tell, relate, tale, narration, talad'i, talatalad'i, To. tala.] A. tala', to follow, to relate (a narrative), read, recite.

Tili-mar, v. i., d. for lele maroa, to revolve or roll turning round: lele, maroa.

Tinom i, d. for tulum i.

Tirāgi (rirāgi), v., to look at (as at a spectacle). A. rāna, to look at.

Tirā sa, d. rirā sa. See terā sa.

Tiri, v. i., to fly (of birds), d. riri; also to fly into a rage, to be transported with rage, flying and jumping about excitedly; i tiri, syn. i miti, as, i tiri ʔas i, or i miti ʔas i, he (transported with rage) flies snatching him (the object of his passion, as if to tear out his eyes). Hence riri, a spark, and mitiri, a grasshopper (from leaping and flying), and taroa, a pigeon. [Sa. lele, Ma. rere.] A. ʔara, to fly; to be swift, move quick.

Tirigi, for ririgi, rigi.

Tirikit, v. i., to begin to drop

or sputter (of rain). [Fi. tiri, to drop.] For tiri, see tuturu, and for kit, kita, small, little.

Tiro, v. i., to sink, roll down (as in the sea, or down a precipice, or into a pit); hence

Tiroa, s., c. art., a precipice, or deep, steep place. [Fi. tiro, siro, sisiro, My. turun, turunkan.] A. ʔadara, ʔudur', to descend, put down. See mitaru, toroaki; also

Tiro e, d., v. t., to swallow, send down, make to sink down (into the stomach); and

Tiro-aki, v. t., make to sink down (as an anchor,) to anchor, d. toro-aki, tiro-tiro, redup.

Tiso, v. i., to exude, d. lisoa, tisē, exude on to (a thing): toto.

Titi, v., to tread, titia ki nakasu, tread on a log (as on a log thrown across a stream). [My. titi.] A. waʔiya, to tread.

Titia, v. i., to slaver, dribble (as an infant), to have saliva flowing, to have the mouth watering, nat'tia na, saliva, water of the mouth. [Mg. rura, saliva.] H. rir, saliva, A. rāla, to slaver, dribble (of an infant), riyal', saliva, cf. My. liyor, slaver, dribble.

Titiro, v. i., to gaze into the sea looking for fish or shell-fish; to look at one's image in water or a looking-glass.

[*Fi. tiro, tiro-va*, to look at oneself in the water, peep at, *Sa. tilotilo*, ps. *tilofia*, to peep, spy, *Mg. tarata, tarafina*, *Ma. tiro, tirotiro, titiro*, look, gaze, *Ha. kilo*, to look hard, earnestly, to star-gaze, prognosticate, act as a sorcerer.] *A. nat'ara*, to gaze, look for, consider, spy, to prognosticate, divine.

Tiū sa, d., v. t., to sink, dip, *matiu*, v. i., to sink, d. redup. *tutu*, d. *lulu*, v. i., to sink, d. *riū sa*, v. t., to point out with the finger, d. *tuma i*, v. t., to point out with the finger, d. *tiū sa*, *tū sa*, d. *tū-ni a*, or *riū sa*, or *rū sa*, or redup. *tiutiū sa*, *tūtū sa*, *riūriū sa*, or *rūrū sa*, v. t., to smear, tinge, colour, or paint *naŋona* (native cloth). See also *lolofa*, *lum*, *luma*, *lulum*. [*Ma. totohu*, to sink, *tohu*, mark, sign, *toi*, finger, also toe, *Tah. tohu*, to point at with the finger, make a sign, *To. tuhu*, v., to point with the finger, s., the forefinger, *Sa. tusi*, to mark (native cloth), to write, to point out, *tusitusi*, striped, *Fi. luvu*, to sink, *Mg. tsubuka*, soaked, drenched, dipped, *My. tud'ig*, to point at with the finger, to indicate. See also under *lolofa*, *luma*.] *H. ŋaba'*, to sink, eg. *ŋaba'*, *A. ŋaba'a*, to dip into, immerse, *E. tam'a*, id., to be dipped, plunged, *H. ŋaba'*, to dip in, immerse, to dye,

tinge, *ŋaba'*, something dyed, a versicoloured garment, *Ch.* (see *lolofa*) *ŋeba'*, *A. ŋaba'a*, to point out or at with the finger, *'aŋbi'*, *'aŋbu'*, &c., the finger, *H. 'aŋba'*, finger, also toe, *A. ŋaba'a*, to dye or colour (cloth), to make a sign, indicate.

To, v. i., contr. for *toko*, or *tok*, dd. *ti*, *te*, to rest, sit down, dwell, remain, be. [*Malo ate*, *MI. d. at*, *Mg. tuŋa*, *tuŋa*, *tuiŋa*.] See *toko*.

Tō, redup. *toto*, d. *touo*, d. *tau*, s., a measure, equal. [*Fi. rau*.] And

Tō-naki, v. t., to compare; to place, fix; to appoint, determine, establish. See *tau*.

Tō (and see *tofi*), v. t., to push, press upon. *A. da'a*, to push, propel.

Tōa (*towa*), or *tō'*, s., a (domestic) fowl, also a bird (= manu). [*Fi. toa*, *My. ayam*, *Ceram* dd. *tofi*, *tovim*, *Bouru* dd. *tehui*, *teput*, *teputi*, *Cocos Island uŋa*, bird, *Tag. ibon*.] *H. 'ōf*, bird (gen. name), *A. 'a'f*, gallus.

NOTE.—For *Ef. toa*, see *Index* under 7.

Toa i. See *roa i*.

Tōb, d., v. i., or a., to be large, great. [*Epi sombi*, *Mg. dube*.] *A. 'a'oma*, to be great.

Tob, s., c. art. *natob*, spittle. *H. tof*, *E. tafe'*, to spit.

Tobaŋ i. See *tabaŋ i*.

Tobaroba. See *rabaraba*.

Tobet, s., rubbish heap. Cf.

H. tofet, spittle. See tob.

Tobu, s., a tumour, swelling.
See tubu.

Tobu na, s., grandfather, ancestor. [Malo *tubu*, Ta. *tupu*, Po. *tupuna*.] See tubu.

Tobu, s., d., a natemate, spirit, familiar spirit, demon, d. tobua. [Ma. *taepo*.] A. taifo, vulg. A. taif, id.

Tōbu, d. nōbu, q.v.

Tofe na, s., native cloth, clothing. [To. *tapa*, H. *kapa*];

Tofe, v. i., d., to put on the tofe, to dress. See under rofarofa.

Tofi, v. t., to push. A. da'aba, to push.

Toğa, d. roğ, d. tağa, s., a basket. H. *tene*, id.

Toğa, s., far away, also, na-toğa, a distant place or country. H. *rahoğ*, S. *ruhka*, E. *rēhuk*, far off, away.

Toğa, for toğa, basket.

Toğō i, d. toko i, v. t., to push, thrust, and see baka-toko i. H. *dağak*, A. *dağaka*, to push, thrust.

Toğō, d. nroğō, for roğō, to hear.

Toitoi, v. t., also teitei (and *tei*), to hate. A. 'ada', (2), n. a. 'adw', (b), 'adiya, to hate.

Tokei, or tokai, s., c. art., a prop, or rafter (which reaches from the ground to the ridge-pole in an Efatese house); then natokai nafanua, the

prop, i.e. chief, of the la [Mg. *tuhana*, prop, support. See tiko. A. 'atka'a, to go up.

Toki, tokitoki, v. t., to gather up one's things, or pack preparatory to flitting.

raku, taku-ti. [Fi. *toki*

Toko, d. tok, v. i., to sit down, dwell, remain, contr. to, q.v., sometimes pronounced tuk. [My. Ja. *duduk*, *dodok*, Mg. *tu*

(see to), Fi. *tiko*, *toka*.]

takah, Pu. *tukah* (D. xxxiii. 3), A. *waka'a*,

'taka'a, cf. 5, to sit (L. xiv. 8), to remain. Hence

Tokōn, s., c. art., a village remaining or dwelling place.

Tōki, s., an axe; and

Tōk, s., violence, force. takka, to cut, H. *tōk*, hence.

Tokalau, s., easterly wind, tok, remain, alau, on sea.

Toko i. See toğō i.

Toko-naki, v. t., to strike (as one's foot on a stone, wind on a mountain). [Tutuki, To. *tukia*.] See tu

Tokora, s., a place. [M. *togara*, behaviour, *togava*, station.] See toko.

Tokotoko na, s., a shark fin: toko i.

Toko-ni, v. t., to kindle, fire to, redup. tokotoko. qaka', to kindle.

Tol, s., violence, force. tila, to wrench.

Tola, v. i., to be early dawn, toa i tola, the cock crows, lit. crows at early dawn;

Tola, s., the dim early dawn; the dim distance in the sky; and

Tolarola, id., redup.; and, d. tolaui, id. Hence matōl, d., to-morrow. H. s'ahar, A. saħara, to be far remote, saħira, to do, or to set out at early dawn, S. the cock crew at early dawn, H. mis'har, the morning.

Tolē na, s., c. art., egg (of a bird), d. atol mita na, eyeball. [My. tālor, Mg. atudi, and antudi, Oba toligi, Sulu iklug, Nias ajuloh, Poggi ago-loh.] Mahri ħali, Amh. 'an-k'ilal: the radical meaning is 'round'.

Toli a, v. t., to surpass, to go past, before, bitoli, v. r., d. bilele; to pass or go before each other, d. tōliu sa. See liu.

Tōm, or tōm, s., turmeric, a reddish curry powder. [Fi. damudamu, red, Mg. tamutamu, turmeric, tumamutamu, yellow, of an orange, saffron colour.] A. 'adoma, to be red, H. 'adamdom, reddish.

Tomo na, s., tumu na.

Tomotomoa, v. i., tumutumu.

Tōnako, for taunako.

Tontonō sa, v. i., to be perplexed, in pain or distress on account of (something): tunu.

Tore, or tere (natuona), s., the leg below the knee. See tere, mast (of ship), column.

Toro, v. i., to leak (as a canoe). A. ta'ara, to boil, emit water (as clouds), to leak (as a vein or vessel).

Toro, v. t., to lay down, abandon, let down, permit, tor ea, lay it down, &c.;

Torō sa, lit. lays down or abandons on account of it, i. e., gives up his old mind or opinion in consequence of the evil it has brought upon him, rues; tor ea, put into (as liquid into a vessel), totor ea, id., syn. tutua ki;

Toroa, v. i., to be rich, toro (lay down, store up, and ending a): matoro-toro, let down, slackened, slack (as a rope);

Toro-aki, for tiro-aki. See tiro.

Toro na, s., his impulse, onset, power, might. [Ma. tara, courage, mettle.] This same word occurs as tere na (comb of cock, &c.), where see the verb. A. țarra to propel vehemently, &c., Nm. țarr, free will, arbitrary power;

Torotoro na, id., redup.

Torotoro, for teratera.

Torotoro, v. i., to sweat.

Torutoru, id., and

Tōru, s., sweat. See tere.

Tōs, d., v. i., to creep, d. for rosa.

Tot i. See rot i.

Totau, dd. tatau, titau, titu, s., a child, infant. [Mg. zara.] E. ȝa'ȝa'e, H. ȝe-ȝe'ȝa'em, offspring.

Toto, v., to think; and
Toto na, s., thought, mind.

See mitoa.

Toto, dd. tiso, lisoa, v. i., to exude (as gum, juice, from plants). [Fi. titi, titi-va, My. titik, Mg. mitete, mitate, tete-vana.] A. nas's'a, n. a. nas'sis', to exude. Hence

Toto, s., a plant abounding in a milky juice, and its juice.

Totofa, d., v. i., to swell: d. tubu, q.v.

Toü-gi, d. toü-ni, v. t., to measure, to weigh. See tau, d. tau asa, to measure.

Touo, d. for roua. See roa.

Tu, verb. pron., 1 pl. incl.; dual tā. See nigita, ninita.

Tu, v. i., to stand, dd. şu, ru, and see su; also to abide, dwell, be; tu lena, stand up straight, used also of rising up, to rise up; tu-ri also occurs, to stand, or abide to (or with) a person, and turaki, to stand or abide for (a person or thing). [Fi. tu, tu-ra, turaga, TaSa. turu, Ml. P. tu, tutu (= My. diri), Sa. tu, tutu, faatu, tula 'i, tulaga, Ma. tu, tutu, turaga, Ha. ku (1, rise up, 2, to stand), My. diri, Mg. juru.] H. nasa', so', s'et, imp. sa', cf. Hithp., E. nasa'a, A. nas'a'. See su, supra.

NOTE.—This word also occurs as matu, batu, fatu; and, like toko, matoko, and also anī, it is put after demonstratives, as uane tu, uane matu, nin batu, nistu,

&c., lit. this or that stand or being (there or here).

Tua, v. t., to place, put down; also to give, tua i, give; tua ki, place, put down; also of liquids, tua ki las, put or place it in vessel (cf. tor ea), make fall into the vessel, re tutua ki, bitua ki ni bitua sa, to put down, to give (a thing); with verbs it is like 'from' a tua ki nia, go or come from; lit. go or come leaving, putting it down, or place it, hence bā bituaki, to be between two opinions which the reflexive form bitua, v. r., comes out bituaki, lit. being, to leaving it over and again. H. natan, ten, tēnak, matanah, Ch. tēna, H. matat, to give, a also, to set, place.

Tua na, s., name of various relatives, as brother's, husband's mother, paternal grandmother, and her grandchildren, husband's sisters. See under the following words. [Ml. U. tuan, elder brother. My. mântuwah, father-in-law or mother-in-law.]

Tuai, or tui, a., old, ancient and ad. long ago, also a time hereafter. See bituai, to make long (of time), matua, old, mature, &c. tuai, faatuai, matua, My. uwah, Ja. tuca, bārtuwah, uwah, mântuwah, Bu. m

Mg. *antiſa*, *anti* (panahi), *antu* (*andru*), *matua*, *matuſa*.] A. 'adiyy', old, ancient (has the a. ending), and 'a'd', from 'ada, to confer a benefit on one, to favour, &c. (see preceding word), mo'id', powerful, experienced, accustomed. See *matua*. A. 'adiyy', 'a-diyyat', old, ancient, Mg. *antiſa*, *antu-andru* (= Ef. *aliati matua*), *tuai*, My. *tuwāh*, id. Then My. *bartuwāh*, *batuwāh*, *mantuwāh*, Ef. Mg. Po. *matua*, Ef. *matua-tua*, very old, Mg. *matua-tua*, a ghost (spirit of the departed, ancestral spirit), seem to be from this (i. e. *tuwāh*, *tuai*), as also Ef. *tua*, and probably the Po. *atua* (*situ*), q.v. supra.

Tua, d. tue, s., c.art., twins: *rua*.

Tua, v. i., to go, redup. *tutua*. Hence

Tua na, or *tuo na*, s., legs, feet. [An. *tuo*, Ta. *su*, legs.]

H. *s'uk*, to run, whence *s'ok*, Ch. *s'aq*, A. *sak*, *suk*, the legs.

Tuasil, s., giver of help: *tua*, place, give, *sila*.

Tui, pronounced also *tī*, s., as *tui Tongoa*, chief of Tongoa. [Fi. *tui*.] A. *waddu*, for *watadu*. See *tatu*, supra.

Tuba i (see *tiba i*, *tibē*, which is the same word), to thrust, impel, hence *tuba ki*, to send, and *natuba*, s., an arrow, also a prick, sting, or thorn; *tuba gote-fi* (to thrust breaking) to condemn, or adjudge

to die, *tuba gori* (thrust over or in front of) to forbid, *tuba gasi* (thrust wiping), to wipe, and redup. *tubatuba i*, to impel, propel, send off: from the idea of thrusting comes that of reaching to, touching, hence *bitub*, *bitubetuba*, v. r., to be touching (thrusting, lit.) each other, i. e., throughout, wholly, continually, as, tale *firi bitub*, all round wholly, *tafisafisa bitubetuba*, pray continually (one prayer touching another as in a series), and, i mate *tuba nasefa*? he died on account of what? lit. touching what; *ru tumara tuba ra*, they touch each other (as of any two things, also of one thing done in retaliation for another). See *tiba i*.

Tubara. See *tabara*.

Tubatua, v. i., to kneel, lit. to stand on the knees: *tu, batua*.

Tabu, or *tub*, d. *totofa*, or *totoba*, v. i., to swell. [Oba *tutumbu*, Ml. *timb*.] Arm. *šēba*, H. *šabah*, to swell, *šabeh*, a swelling. See *tobu*, supra. This word also means to will, as Arm. *šēba*, to will, to wish, properly to be inclined, prone, so H. *šabah*; hence in Efatese (cf. S., John iii. 27, and 8) *tuma*, d. *tumbu* (*ndumbu*), with the nom. suf. denotes will, *sua sponte*, as, i *tuma-na*, he of his own will or accord, as 'Who told him to do this?' i *tumana*

bat ia 'He of his own will or accord did it', Meli tubu, id.; Po. tupu, Mg. tumbu, My. tumbuh, see Ch. III. *d*, where also see A. şaba'a, gubu, &c., to grow.

Tubut, d., s., rainbow: lit. stand in the middle (i.e. of the sky): tu, buto (middle).

Tuġo-fi, d. for toko i, toġo i.

Tuk i, or tuki, v. t., to strike, beat, pound, redup. tuki-tuki; and, uru tukituki, run quickly, lit. run beating (the ground with the feet).

[Fi. *tuki-a*, To. *tuki*, Ma. *tuki*, *tukituki*.] H. *duk*, *daḡaḡ*, A. *dakka*, *daḡka*, &c., beat, pound, Nm. *daḡdaḡa*, sound of horses' feet beating (the ground).

Tuki, in *matuki*, s., q.v., and Mau-tukituki, or Mau-tiki-tiki, name of a mythical person, one of the first men.

[Mg. *tuki*, *matuki*. See *matūki*, supra.] See under taki, supra, and see mau.

Tu-ki-roa ki, v. t., to give in commission: roa, as in bo-roa ki, and tua, or tu, to give.

Tuku, v. i., to go down, sink down, also v. t., tuku nalai, lower the sail (of a canoe), tuku bia kiki, put a child in a cloth basket to be carried on the back. [Ma. *tuku*, To. *tuku*, Sa. *tuu*, Ha. *kuu*, Fi. *tuku-l'a*.] H. *s'uaḡ*, A. *saḡ'a*, *şaḡ'a* (t'aḡ'a, taḡ'a), to sink down, H. *s'uaḡah*, *s'iaḡah*, a pit, *s'aḡat*, pit, cistern, the grave. Hence

Tuk, s., a hole, enclosure like a hole or pit; and

Tukituki, s., the seven stars (because like an enclosure); and

Tūk, s., uora tūk, place of the pit, i.e. Hades; and

Tukituki, or tukutuku, s., name of a place on the western side of Efate, where is the entrance to Hades; and

Tuku, s., a fence, stake, or post (because sunk in the ground and firm).

Tukunua, s., d., a story, tradition, d. syn. *kakai*. See *takutaku*.

Tula, s., wax of the ear. [Fi. *tule*, id., *daligatula*, deaf, Sa. *tuli*, deaf, My. *tuli*, deaf.] A. *şalah*, deafness.

Tu-lake, v. t., to give in commission: tua, give, and lake, q.v.

Tuletule, v. i., to swing; and

Tule-aki, v. t., to swing; and

Tula, s., d. a swing, v. i., to swing. H. *dalal*, *dalah*, *talal*, A. *daldala*, and *taltala*, to swing.

Tuli for tili, to tell, relate.

Tuluku, for taluko.

Talūm i, or

Tulūm i, v. t., to swallow down, dd. *tuluḡ i*, *tinom i*, *tunuḡ i*, *taluḡ i*. [An. *atleg*, My. *tālān*, cf. *pārālān*, *tārālān*, Mg. *telina*.] A. *lahima*, n. a. *lahm'*, 5, 8, Nm., 5, *teleh* hem, to swallow down.

NOTE.—Sa. and To. 'to swallow' is *folo*, A. *bali'a* id.

Tuma, d. tumbu (see under tubu). S. šēbu, will.

Tuma, or tama sok, for taşa soka: taşa.

Tūma, d. rūma, q.v.

Tuma i, v. t., to point out with the finger, bituma, v. r.; d. riū sa. See tiū sa.

Tuma i, v. t., to knock (as a door), as a sign to open it. And

Tumatuma i, id., redup. [Sa. tuma, cf. My. *antam*.] For tuba i.

Tumālu, for tamālu: taşa, lua.

Tuma-ni, v. t., d., to cook (in a particular way), redup. tumuma; and

Tumu na, d. nubu na, q.v., also tomo na;

Tumutumua, v. i., or a., formed from tumu by a. ending a. See noba-ni, and noşanoşa, and matumutumu, and manubunubu.

Tumana, s., a parcel: taum i, tam i.

Tumi, or tomi, v. t., to suck. [Motu *toba*.] E. şabawa, to suck.

Tumi. See rumi.

Tu na, s., bones (of fish), and

Tutu, a., bony. [Fi. *sui*, d. *dua*, bone, *suisuia*, lean, bare of flesh, bony, rough, sharp.] A. s'a'a, 4, to become spiky, to be rayed.

Tuni, v. t., to heat, tuni fatu, to heat red hot the oven stones. [Fi. *tumi*, *tumutumi*, *vakatunu-na*.] And

Tunu, v. t., to heat, to oppress or make to suffer (as heat does); bitunu, to be hot, painful, dd. bitin, bişin (see also sinu, sisinu, and ton-tono); tutun, to light up (torches, the evening cooking fires); and

Tunu, s., heat (of fire, or of the sun). See sinu.

Tuni. See tani.

Tunika, s., place where the watchers at a koro (fish-trap) noiselessly remain: tu, to stand, and see nikenika.

Turā sa, v. t., to lengthen (as by splicing); tutur ki, to delay for (as for a sick man unable to walk quickly), d. tutura ki, bakatura ki, id. A. şala, 1, 2, 4, make long, lengthen, to delay.

Turausi. See tera usi.

Tu-ri, see tu, to stand up.

Tur i, d. turu sa, v. t., to sew; also to nail; to go through an opening (as a ship through the entrance of a harbour);

Turi, and turituri, s., needle, also nail. See turu ki.

Turiai, or turiei, s., offspring, youth, children, young man, young men. A. şuriyyat' (vulg. A. pronounced doriya), children, offspring, progeny, from şarra, v.

Turua (a. ending a), full of holes (as a rock of holes through which rain percolates);

Tuturu, v. i., to drip (as eaves), leak (roof);

Tuturu, s., a drop, dripping, c. art.; and

Turu ki, drip or leak through.

See also tiri-kit. [Sa. *tulu'i*, *tulutulu*, *fuatulutulu*, To. *tulu*, *tului*, To. *tulu he mata* = riri mita (tears), Fi. *tiri*, *туру*, *tītiri*, *tuturu*, *tiri-va*, *туру-va*.]

A. s'alla, (3), to sew, (2), shed tears, s'als'ala, to drip, fall in drops, was'ala, to drip, drop, leak out.

Turubi-si, or d. torobi-si to lay down, leave, permit (d. turuk, permit), E. tarafa, A. taraka. See Ch. II. 14. c.

Turuk, d., v., to permit. A. taraka, id., E. tarafa.

Tū sa (see tiu sa), d. tū-ni, to tinge, mark, colour native cloth.

Tūsi, s., book, writing, Sa. word. See tiū sa, tū sa, for its origin.

Tutu, v. i., to sink: tiū sa.

Tutua ki, redup. of tua ki, to place.

Tutua, redup. of tua, to go.

Tutuma, redup. of tuma-ni, to cook.

Tutun (redup. of tunu, q.v., to heat), to light up (torches and cooking fires, as in the evening).

Tuuti, v. t., to tie: hence

Tuut, s., a knot. [Tah. *toti*, My. *tambat*.] E. s'abaṭa, Arm. sēbat and sēwat, id.

U, verb. pron., 1 pl., excl. (contraction for au), d. bu, mu (dual moa). we (and) they. Mahri hem, or habu, they

(Ef. bu = habu = 'mi in kinami, nami).

U, s., in nāu, d. for usu; also in bitēu, for bitesu.

U, verb. pron., 3 pl., they: d. for ru (for nu, mu).

U, v., d. for ba, q.v.; in umai, to come here.

Ua (wa), dd. ua (wa), ni (wi), interj., ad., yes: ua, dem.

Ua (u-a, and u-wa), s., oven, dd. um, ubu, of (ov).

Ua (wā), d. uē q.v., inter. ad.

Uā, s., c. art. naua (nawa), and aua, veins, or muscles. [Fi. *ua*, Sa. *ua*.] See aua.

Uā, v. i., d. for ʔa, and bōua, to rain: ʔa.

Uā ki, v. t., d. bōuā ki, to yield fruit; and

Uā, s., c. art. nāuā (nawā), or nuā na, its fruit. [Ta. v., *auca*, s., *nouca*, Oba, v., *mo ai*, Sa., v. and s., *fua*, My., s., *buwah*, Ja. *uwoh*, *woh*, My., v., *barbucah*, Mg., s., *vua*, v., *mamua*, Ef. d. ueti na (weti na), Malo *vira*, Ml. P. *fana*, Er. d. *mil*, fruit, Ml. P. *mī uan*, Malo *mo vira*, to bear fruit.] See under bōua. Arm. fēra, fīra, &c., H. pēri, fruit; para, to bear fruit, E. fa-
raya, id.

Ua, yes, that's it: ua, dem.

Ua, dem., this: with other demonstratives suffixed, either this or that, uāna, uane, ua naḡa, uai, uase, uai na, uai naḡa, and with tu, uane tu, dd. uo uose, uintu. Connected with this word are

ua, uua, ui, uisa, uiko, uila, uanà. H. po, fo, this. See Ch. V. 1.

Ua'a, s., a swelling, rise, i bi ua'a (of, e. g., an island seen from a distance swelling up or rising out of the sea). See fuata, and bua III.

Uābē, inter. ad., d. syn. sābē, where now? where then? See bē, and ue (d. ua).

Uāgo, s., d. uāk, pig, swine. [Ta. puka, Fl. vuaka, Sa. pu'a, Mafo boi, Epi bue, Bouru babue, My. babi, Mysol boh.] This name seems lit. to denote 'grunter', Ta. puka, to grunt, puka, s., a pig. Compare supra buka, to bark, to cough (also d. buku). A. fāka, fuāk', or fuwak', to emit hoarse guttural sounds, fakfaka, to bark.

Uai, dem., this, that; and

Uais, id., also uai na, uai naga, uai ntu, id. Compare English, this here, this 'ere, for this.

Uaka na, s., d. for aka na: aka.

Uako, interj., a mere exclamation: ua and ko, dems.

Uālu, for ʔalu, friend; and

Uāluʔota, s., enemy, lit. alien friend.

Uan, inter. ad., d., where? See uē. [Santo vaei and even, id.] See Ch. V. 4. b., bb.

Uāna, dem., that: ua, dem., and na, dem. suffixed to it.

Uānā, interj., an exclamation, see! look out! Dems. ua, and na.

Ua-nate natua na, s., d., calf of the leg, lit. fruit of the belly (liver) of the leg.

Uane, dem., this: ua, ne.

Uārik, d. for ʔatik, q.v.

Uāsa, ad., d. āsa, the day after to-morrow. [An. vit', Epi vāua, Ml. vis, wisa, Am. bujirua, Santo pojirua, Lo iceria, Mota arisa.] The word uāsa is ua (for which see ma), day, and sa (for ra, or rua, 2), 2 or 2nd: in poḡirua, poḡi is another word for day, and, in arisa, ari is still another, Ef. ali.

Uase, interrog. See nafete, fete, d. fēha.

Uase, dem., this: ua, se.

Uasi, v., d. for asi.

Uata, s., a portion: ʔota i.

Uataki, v., d. for bitaki; and

Uataki, s., dd. otaki, itaki.

Uateaf, and d.

Uateam, and d.

Uateau, s., kidneys: ua, fruit, ate, liver (&c.), and amo, belly, lit. fruit of the liver (or inside) of the belly; and

Uateau-laso, s., testicles, lit. kidneys of the scrotum.

Uati, v., d. ati.

Uatu, v., d. for atu.

Uaua (waua), v. and s., for bāua, q.v.

Uba na, or ube na, s., his day, d. kuba na. H. &c., yom, &c., id.

Uboḡ, s., day. See boḡ.

Ubu, s., dd. um, ua, and of, q.v.

Uò, inter. ad., where? dd. ua,

(uan, uabě), uai, bai, mbě.
[Fi. *vei*, Sa. *fea*.] See Ch.
V. 4. b., bb. Ef. uābe, is uā
be, where then? See be.

Uei, interj., an exclamation:
uai.

Uēlu, v., for bēlu, and

Uēlu, s., a heathen function
in which the men pass days
in the bush, *hidden* from the
women, under the direction
of the natamole tabu, in
order to ascertain from the
natamate, in dreams, what
their future fortune is to be.

Uen, s., c. art., sand: aran.

Uēnr, d. for

Uēre, d. for

Uēte, d. for fāta, q.v.

Ufea, ad., afar, far away, at a
distance: d. emai, q.v.

Ui, interj., and ad., yes (that's
it): ua, or uai, dem.

Ui, uia, also pia (pwia), v. i.,
or a., good, well, beautiful,
&c. [Mota *wia*, Am. *wi*,
Ml. *bu*, Santo *va*, Ma. *pai*
(*chakapaipai*, to adorn), Sula
pia, Ceram *fia*, My. *baik*.]
H. *yapah*, to be fair, beauti-
ful, Pi. to adorn (cf. Ma.
supra), *yapeh*, fair, beautiful,
good, excellent.

Uiko, interj., exclamation: ui,
interj., and ko, dem.

Uila, interj., exclamation: ui,
interj., and la, ad.

Uili na, s., d. for kuli na, the
skin.

Uiroa, s., a crooked kind of
yam: biri, tafirofiro.

Uis, or uisa, interj., and ad.
yes: ui, and sa, dem.

Uisi, v., for bisi, to take with
the hand.

Uisi, uisuisi (wisiwisi) d.
bisiuisi, d. bisi, d. busiwusi,
v., to make, to work, bisi
ekobu, make a house, uisi-
uisi ki, work at, nauisian,
work, or act of working.
[Sa. *osi*, Ja. *yasa*, Mg. *asa*.]
H. *asah*, n. a. ma'āseh
(work), to make, produce by
labour.

Uisiki na, s., elbow, or any-
thing, as a corner, like an
elbow, uisiki aru na (or,
naru na), rump of the arm,
d. maḡo naru na, heel of the
arm; uisi, for bisi, s., q.v.,
and prep. ki.

Ula, s., a maggot. [Sa. *ilo*,
My. *ulat*, Mg. *uliṭa*.] E.
'eṣ'e, vermis, 'aṣ'ya, vermes
producere (Ex. xvi. 23 (4),
Acts xii. 23): A. 'ut'aṭ: see
mata.

Uli, for uili, kuli, skin.
Mahri gotl. See kuli na.

Uli, or ul i, v. t., dd. oli, auli,
uili, to take the place of, to
substitute for, to barter for,
buy. See biauli, d. bioli,
v. r., and bauli, faulu; also,
c. art., naulu, s., barter, and
redup.,

Uliul, id., and especially in
the phrase uliul nako, sub-
stitute the appearance (or face)
of some other person for his
own to deceive (demons were
supposed to do this). [Mg.
vidi, *miividi*, to buy, Fi. *voli-a*,
id., *volivoli*, to trade or barter,

Santo *uliul*, give for, buy; Ha. *ouli*.] A. 'ās'a, to do or give something for another thing, 2, 3, id., 4, id., 5, accept one thing for another, 8, substitute one for another; 'awig', one (person or thing) in place of another, in place of, ma'us'at, what is given for another thing (i. e. one thing given for another thing, Ef. *faulu*, id.).

Uli na, s., leaf, leaves, also ulu; and

Ulua, v. i., or a., to put forth leaves, to grow up (of plants and hair), and redup.,

Uluulua, id., also to be full of leaves, to be hairy, hence lulu na (for uluulu na), hair.

[Ha. *ulu*, for *uluulu*.] See lu lulu, &c. A. 'ala, n. a. 'aluw', H. 'alah, to go up, whence A. 'ilawat, the head, H. 'aleh, leaf, leaves, 'ōleh, sprouting forth, growing up.

Ululua, ululia, and lulia. See alialia.

Uluña, s., a pillow for the head. [Ha. *uluna*, To. *uluja* (*ulu*, the head), Tah. *uruu* (*uru*, the head), Ma. *uruga* (*uru*, the head), id.] See Ch. II. 16. b, for this word for 'head', and Index under letter ʔ for the Semitic forms of it, and of the word for 'pillow'.

Um, s., oven, dd. *ubu*, &c. See of.

Uma, v., to clear for a plantation, cut down the jungle

for this purpose, d. syn. *beru*.

[My. *uma*.] And

Uma, s., a clearing for cultivation, in *isuma*, q.v. [My. *uma*.] A. h'amma, to cut; to sweep out, to clean, h'imm', a garden vacant of trees and fruits.

Umai, d. See *banomai*, *bābē*. [Sa. *o mai*.]

Umba i, v. t., to cast on it, umbaki, v. t., to cast a thing, d. bi. E. *haypa*, to cast.

Umkau, d. *makau*, or *mu-kau*, a cluster, gathering, hence d., many, all: *kau*.

Un, s., a fish scale. [Sa. *una*, id., Ma. *unahi*, Ha. *unahi*, to scale a fish, fish-scale, My. *unus*, to pull out.] H. *halaş*, A. h'ala'a, to pull out, pull off.

Una, v., to cover or bury itself in the sand or mud (of a snake, and an eel-like fish which does so);

Una ki, v. t., to make to bury itself in the ground (a post or fence stake);

Una, s., an eel-like fish that burrows or buries itself in the sand;

Una, s., a post, or fence stake. H. 'omnah, column, post, stake (because supporting).

Unu, s., ghost. See *anu*.

Uo, dem., d. for *ua*.

Uo, for *bo*, *mo*. See *mo*, *bo*.

Uokati, v., for *boka-ti*; hence Uoka, chapped, sore (of the hands, as from striking or chopping with an axe, &c.).

Uoki, s., an axe. A. waki', a sharp cutting instrument.
 Uol, s., c. art., a bed; and
 Uolis i, v. See *polis i*, *mauol*, &c.

Uol. See *bol*, *bolo*.

Uolau. See *bolau*, *bouolau*.

Uolo, interj., exclamation.

[Fi. *uala*.] See *uoro*.

Uon, dem., d. for *uane*.

Uon, v. for *bon*.

Uonda, s., d. *nete*.

Uontu, dem., *uon*, *tu*: d. for *uanetu*.

Uora, v., and

Uora na, redup. *uorauora na*, s., and

Uoratan, s. (*uora*, sprout, tano, of the ground), a plant that springs up of its own accord (without being planted or sown); fig. a person without friends or connexions to avenge him, *i bi uoratan ba faku sa*, he is a person without friends, pluck him up (i.e. uproot, or kill him). See *pora II*.

Uora, or *era*, s. See *pora i*.

Uorausi, d. for *uru usi*.

Uori, *uoriuori*, *mauori*. See *bori*.

Uoro, and *auoro*, interj., exclamation (d. *uolo*): *uo*, dem., and *ro*, dem., and *a*, as in *ako*, *ake*, interj.

Uosa, *uosauosa*, *uosagoro*. See *posa*, *posauosa*, *posagoro*.

Uose, or *uos*, d. *uohe*, s., oar, paddle. See *balu-sa*. [Ml. *bas*, Epi. Bi. *voho*, Fi. *vol'e*, Ta. *vea*, Fut. *foi*, Sa. *foe*, My.

dayug, Mg. *fi-vui*, Bisaya *bug-sai*.] A. *mikdaf*, *migdaf*, *mihdaf*, *mikdaf*, Amb. *makzaf*, A. *aduf*, oar.

Uose, dem., d. for *uase*.

Uota, or *uot*, s., c. art., *nau-ota*, or *nauot*, a chief, lord, husband; the chief idol of the Efatese. [Mg. *vali*, or *vadi*, husband or wife, one of a pair. Fi. *wati*, husband, or wife, Tah. *fatu*, Ha. *haku*, chief, lord, Ml. P. *mar*, Santo *mul*, chief, lord.] A. *ba'ala*, to become a husband, or wife, *ba'l*, husband, or wife; in South Arabia, lord, also name of an idol; H. *ba'al*, lord, husband, Arm. *ba'al*, *bé'el*, E. *ba'alé*; *bel* (Bel), chief idol or god of the Babylonians; Baal, c. art., lord, an idol of the Phoenicians, their chief deity, Baal also occurs in pr. nn. as *מְבַרְכֵּל*, 'man of baal', cf. Ef. *Mari uota* which probably means 'man of uota'.

NOTE. Among the Efatese a face was cut or carved usually upon the arm near the shoulder-joint, but sometimes on the chest of many of the people, called *uota*, or *narai nauota* 'the face of uota', and the same was also carved upon the *napeas* erected in every village in the public worship ground. Another form of this word in Efatese is *fatu*, thus *Mare uota*, pr. n. is also in one village *Mare fatu*. The great

conical rock (about which there is a myth) in the sea fourteen miles north of Efate is called **Uota**. It has the shape of the ancient Semitic Baal pillars, and the Efatese in passing it used to lower their heads or veil their faces. It is also called **Uota-n-mānu**, or **Fatu-n-mānu**. **Mānu**, multitude, denotes also 'abundance', 'wealth', and **Uota-n-mānu** seems to mean **Uota** of wealth, or plenty, i. e. who gives wealth, or plenty to his worshippers. **Uota** is said to have a wife: a natural cave on the coast of Efate opposite to the idol is called the wife of **Uota**.

Uota, **uotauota**: for **ḥota**, **ḥotauota**.

Uoti, d. for **uti**, **oti**. See **uti**.

Uotu, s., a mark; hence

Uotuotu, a., having marks.
A. **nabat'u**, mark.

Ura, v., in, **masi ura ki**, to scoop up water, sprinkling (someone); and

Ura, s., c. art. **niura**, dew, or rain water on the foliage of plants (from its sprinkling and wetting people). **H. yarah**, sprinkle, to water, hence **yoreh**, rain, lit. sprinkling.

Ura, s., lobster, prawn. [**Sa.**, **Ha. ula**, **Ma. koura**, **My. ud-aj**, **Ja. uraj**, **Mg. urana** (**uramurana**, eating greedily). **H. ḥawar**, to be white, become pale, **A. ḥara**, to be bleached, &c., **4**, to eat greed-

ily, **ḥawar'**, **Nm. ḥaur**, red leather.

NOTE.—**Ef. ura** seems to be so called because of the red colour which the lobster assumes immediately on being put on the fire to be cooked: hence the proverb, **i ti bi ura iḡa miel maraḡ**, it is not the lobster to become red immediately (said of wickedness whose punishment does not follow at once, but will come, however slowly).

Uri na, s., the latter or after part, i. q. **muri na**, s.

Uru, v. i., to run. A. **"āra H. 'ir**), to run.

Uru, **uruuru**, v. i., to growl, grumble, mutter, murmur. See **oro**, **orooro**.

Us, d. for **su**, v. t., to take up.

Usi (for **kusi**), v. t., follow in the track of, investigate, ask, question; and redup.

Usūsi, v. t., investigate, ask. See **takusi**. [**My. usir**, **magusir**, **tarusir**.]

Usi, v. i., to hasten, **usū-naki**, v. t., hasten about, or as to **H. ḥus'** (and **'us'**), A. **ḥās'a**, to hasten.

Usiraki, or **usereki**, i. e. **usiraki** (**usi q. v.** to follow), v., to follow through, hence, as ad., throughout.

Ūsū, s., c. art. **nausu**, d. in, or **u**, a reed. [**MI. ui**, **Epi yi**, **Sa. u**, **Fut. gasau**, **To. kaho**.] **E. ḥasé**, **H. ḥes**, reed, arrow.

Uta, s., land, euta, e, prep. ashore, on land, by land. [Sa. *uta*, My. *utan* (*hutan*).] A. 'uŋat', land planted with trees; and

Uta i, or uta ki, v. t., to load (make sink, immerse) a canoe. [Ma. *uta*, Mg. *undrana*.] And

Uta, s., c. art. nauta, a canoe load, cargo. [Sa. *uta*, Ma. *utaga*.] And

Utu, ut i, v. t., to fill (by immersing) a water vessel. [Sa. *utu*, *utu-fia*, Ha. *uku-ki*.] A. 'āŋa ('a'ŋu), 4, to immerse.

Uta na, v. t., and uta i, v. t., to pay for, repay, give in payment for (pay for work done, &c.), i utai a. [Ma. *utu*, s. payment, equivalent, *whakautu*, to pay for.] A. 'ada', 2, to pay for, repay.

Uti, v. t., to tie, bind; and prep., near, by, beside, as

toko utina, stay by or be him. H. 'anad, id., A. 'in rarely 'unda, prep., near, beside.

Uti na, s., membrum vir [Motu *use*, Astrolabe 1 (N. G.) *uti*, Ma. *ure*, To. id.] A. 'usse', id.

Uua, (ua, or uwa), d. amau, 'true', lo-ua, for amau, q.v.

Uui (uwi, and u-i), s., c. nau (nau-i, or nau-wi), yam. See afa ki.

Uulu, v. i., also uilu (wu wilu), for ŋilu, q.v., to dance [ML. U. *velu*, Malo *velu*, M. *mavaru*, Ha. *mele*.]

maŋol, and mholah, da dancing, from ŋul, or ŋil go round, also to dance (i circle).

Uusike, and uisiki, q elbow.

INDEX OF SEMITIC WORDS

PRELIMINARY NOTE

It is very possible that some words may have been omitted inadvertently from the following Index. And it is to be observed that it has not been attempted to give a word as a rule in more than one Semitic language, though it may occur in all. Nor are the Semitic verbal noun-forms given with the verb, except occasionally: for these the reader may consult Ch. III, and the Dictionaries under the words given. Also as a rule only the Efatese words are given: by looking up these in the Dictionary the words in other Oceanic dialects can be sufficiently found. The Semitic words, in the Index in their native dress, are given transliterated into the Roman character in the Dictionary.

In the Dictionary the servile ending *t* (for which see Chs. II, IV) is usually represented thus, *liko-ti*, *luku-taki* (the finals *i* and *ki* being the transitive particles as explained in Ch. IV): but in the Index the hyphen is omitted. The Dictionary would have been greatly enlarged had all the Efatese words derived from verbs and adjectives by the formative ending *an* (in one dialect pronounced *en*) been inserted, as a derivative is regularly formed from every verb and adjective in the language, as explained in Ch. IV.

K

כָּ, כֹּ, כִּי, כֵּן; *ko*, *ki-te*.

כֶּ; *O*.

כָּבֵד, כָּבֵדָה, כָּבֵדָה; *ābū*, *āfa*, *tama*,
Mahri *hab*, *haib*, *heib*.

כֹּבֵד, כֹּבֵדָה; *buele*, *bole*; Mandaitic
כֹּבֵד.

כֹּבֵד, כֹּבֵדָה, כֹּבֵדָה; *lobu*.

כֹּבֵד, כֹּבֵדָה; *fat*, *fatu*.

כֹּבֵד, כֹּבֵדָה; *afaru*, *ofari*.

כֹּבֵד (v. כֹּבֵד).

כֹּבֵד, or כֹּבֵד; *aru*, *faru* (hand).

כֹּבֵד, כֹּבֵדָה; *uta ia*, *uta na*.

أَلِي (final ى), 1, 5; aliali, taliali.
أَلَا; olā.

أَلَف, Assy. *alapu*, Mahri
of; Tag., Bis. *libu*, *livu*, Mg.
arivu, My. *ribu*, Java *ewu*, Sa.
afe, Rotuma *ef*, N. G. *ribun*,
Santo *rowuna*, *ruwun*: 1000,
thousand. Note the nuna-
tion.

أَلَت, alat, leti, lēt, lita,
ala, alāla.

مَالِي, malī, malimalī, mali-
eri.

أَمَان, amān, &c.; amau,
mau, amōri, mōri, mauri,
uwa, una, maut i, mūt i,
maumau, mūmū;

أُنَا, ūna.

مَسَا, mesa.

رَانَ, rān, rāg, lāg, naḡ,
rak.

أَنَام, anam, pinu,
&c., My. *anam*.

Assy. *annu*, *anni*, *anna*; ini,
in, na.

Assy. *anaku*, *aku*, Mahri *ho*,
أَنَا, k-inau, k-inu, ke-ino, anu,
enu.

Plural: أَنَا, أَنَا, أَنَا,
vulgar أَنَا, neḥne, neḥn,
أَنَا, Egypt *iḥna*, Assy. *anini*,

nini, or *ninu*, &c.; nini-ta,
nigi-ta, niga-mi, ina-mi,
ana-m, aḡa-m.

Nominal suffix (possessive)
and verbal suffix (acc.) ۱۵ na,
۱۶ na, ۱۷ nu, Arm. ۱۸ na; Ef.
na-mi, ni-ta; also verbal pro-
noun suffix (nominative), also
verbal pronoun prefix (nomina-
tive), Mg. (suf. nom., acc.,
poss.) na-i, H. na, A. na,
ne, ni, Assy., Arm. ni; Epi
ni, Ml. na-mite, ne-ti, Ef. au
(for na-mi).

NOTE.—In the Oceanic dd.
this pl. pron. is found now
only in combination with the
2nd and 3rd p. prons. q.v. for
-mi and -ta.

Sing.: verbal pronoun suffix
(nominative), Assy. and Eth.
ku, Arb. *tu*, H. *ti*, Arm. *t*,
Mandaïtic and Talmud *i*; Mg.
ku.

The nominal suf. (poss.)
(verbal suf. acc. ni, for *naku*,
Ef. au, nau) in Heb. &c., is *i*
(for *ku*, *ki*), but in Mg., Ef.,
My., Sam., &c., remains un-
changed, *ku* (Santo *u*). Verbal
pronoun prefixed (nominative)
Arb. &c., *a* (for *ku*), Ef. *a*
(always before the verb but
not written prefixed).

See Ch. V. 3, and places in
Ch. II there cited.

אַנֶשׁ; meta, manta.

אֵינָא; mina.

אַנֶפֶלֶא, Mahri *hali*; natole, atol (Poggi *agoloh*).

אֶנְשָׁא, אֶנְשָׁא, אֶנְשָׁא, אֶנְשָׁא, אֶנְשָׁא, אֶנְשָׁא; nata, ata, ita, nata-mole, &c.

אֶנְשָׁא, אֶנְשָׁא; safe, sifa, misafe, bisif, bisab.

אֶנְשָׁא; sel i.

אֶנְשָׁא; ubu, of, um, ua (uwa).

אֶנְשָׁא; ua, uo, be.

אֶנְשָׁא, אֶנְשָׁא, אֶנְשָׁא, and cf. H. פֶּנּוּ; melu, fanu.

אֶנְשָׁא, 3, 6; sere, bisere, baka-sere, masere.

אֶנְשָׁא, אֶנְשָׁא; rafe, rafe-aki, rafēna, rafeana, rofe, raf, d. rau, kalau, kolau (d. nalau), kalumi.

אֶנְשָׁא; tarag, Maori *raga*.

אֶנְשָׁא; lai a, bila i, bila.

אֶנְשָׁא; 5; firaka.

אֶנְשָׁא; rafite.

אֶנְשָׁא; miles.

אֶנְשָׁא; isi, is.

(אֶנְשָׁא) אֶנְשָׁא, אֶנְשָׁא, Emph. אֶנְשָׁא; lai, lei, le, li; Bali *luk*, Mota *iro*. See Ch. II, § 17.

אֶנְשָׁא, אֶנְשָׁא, אֶנְשָׁא, אֶנְשָׁא, &c.; ago, akam, &c., ta, in nigī-ta; Mandaitic אֶנְשָׁא, nago: pl. (m. elided) אֶנְשָׁא, d. kumu, Mod. S., אֶנְשָׁא, *entu*, *enku*, for *an-* or *entun*, *enkum*, d. egū.

2 p. pron. sing.: nominal suffix (thy), and verbal suffix (thee):

כָּ, ka, k; Ef. k, ko, go, mā, ma, 'thee'; mā, ma, 'thy,' Er. ka, ma, Ta. k, m, Aurora *ga*, Pentecost *ma*, Lakon *j*¹: verbal pronoun suffix (nom.) as preceding, E., and Himy. ka, but in H., Arm., A., and Assy. ta,² (as E., and Himy. *kemu*, pl.) My. *kau*, Mg. *nau* (the last two pl. for sing.); verbal pron. prefix (nom.), A., &c., ta, te, ti, tu,³ Ef. (not written prefixed) ku, ko, Epi ka, ko, ku, MI. ke, Pa. ki.

Pl.: nominal suffix ('your'), and verbal suffix ('you', acc.), A. *kumu*, *kum*, E. *kemu*, H. *kem*, Assy. *kunu*, *kun*, Arm. *kom*, *kun*, *kon*; My. *mu*, Ef. *mu* (and v.s., in one d. *kama*, 'you,' acc., in another *kem*,

¹ *ML.*, p. 125.

² *C. G. S. L.*, p. 171.

³ *Id.*, p. 185.

poss. 'your'): verbal pron. suffix (nom.)¹, A. *tumu*, *tum*, *tu*, E. *kemu*, T. *kum*, Himy. *kum*; Santa Cruz *gamu* ('amu), Mg. (*na-reu*, pl.), *nau* (pl. used for sing.), My. *mu* (*kau* and *kamu*): verbal pron. prefix (nom.), A., &c., see sing., Ef. *ku*, Epi *ku*, *ko*, *ke*, Pa. *mi*, Ml. *ke*.

The *k* form of this pron. prevails in Oc., but when combined with the 1st p. pron., as in Ef. *ninita*, *nigita*, and *igita*, it is usually *t*, but even here sometimes, as in Mg. *isika*, it is *k*—both the *t* and *k* forms are in all Semitic dd.

Ef. pl. verbal pron. of *nigita* is *tu*, apparently the pl. of *ta* (A. *tu*, for *tum*, pl.), and the dual is *tā*, so Sam. *tā*, A. *tumā*, dual of *tum*, or *tumu*.

See Ch. V, § 3, and places in Ch. II there cited.

אֶתְכָּא; tokai, tokei.

אֶתְרָא, 1, 4, 5, 8; tera, tetera, bakatera.

אֶתְרָא, אֶתְרָא, אֶתְרָא, אֶתְרָא (for אֶתְרָא, אֶתְרָא); bātā.

ב

ב, ב, ב; Amh. ב, and U, ב; ב; bai, bei, ba(ki), bi(ki), magi, mini, wa, wi, a, i.

בֵּי, בֵּי; but, buto; Mg. *fuiā*, My. *pusat*.

בֵּי; batako.

בֵּי; bo, bobo.

בֵּי; bua, ta-bu.

בֵּי, בֵּי, בֵּי; bile, bel-bel, bilili, tabili, bilebile.

בֵּי; bile, bilē, bilebile.

בֵּי, בֵּי, בֵּי, 2, 4, 5, 10; bono, bonot, monot, mānu, fōna, buta, bunuta, munuai.

בֵּי; bōlu.

בֵּי, בֵּי, בֵּי, בֵּי; bai, mai, bē, bie, bē (bie-n, bē-m), bi, mi, bā.

בֵּי (mid. בֵּי), בֵּי, בֵּי; baḥa, bib, bamu, d. bau.

בֵּי (mid. בֵּי); beik, bik, beifeik, feikfeik.

בֵּי, בֵּי, בֵּי, mafa, d. māu (for mafu), fuata.

בֵּי; baigo, or beigo.

בֵּי, see בֵּי.

בֵּי; ti-fai (ti, article).

¹ Id., pp. 173-4.

בָּלָה (בָּלַל), בָּלָה; balo, mole.

בֵּלֶה, בֵּלָה, בֵּלָה; bele, mele, bela, bila, baloa, balua, belu, welu, taḫelu, bil i, felak, bela ki, bale-balea, belebelea, d. bolbo-loa, beluwelu, beluweluki, bitaḫelu, bitaḫitabelu, ma-ḫelu, mabelubelu, biliti.

בֵּיטָה; 5; tabei.

בִּנְיָן, בִּנְיָן, for בִּנְיָן; bunus, bunu, bu.

בֹּכָה, cf. בֹּכָה, id.; boka, d. mbuh, mbuh, woka, bokat, uokat, bokaunka.

בֹּגֶה, בֹּגֶה; buil-bog, bulo-bog; My. pagi, pagi-ari. Mota *ḫulo*; bog *ḫulo* = bulo bog.

בִּלְאִי; bilaki.

בָּלַע; Sa. *folo*. See tulum.

בֹּלַע, בֹּלַע; bule, būle, bulu, fule, fulufulu.

בָּנָה, בָּנָה; fanua.

בָּרָה, בָּרָה; baro, baru, barus, fara, farofaro, barobaroa.

בָּע, bā, bowa, ua (wa).

בָּעָה, בָּעָה; ḫota, ḫotauota, ḫot, ḫotōta, uotauota, ma- uota, maota, maotaota.

בָּעָה, בָּעָה; bai, or bei.

בָּעָה, בָּעָה, בָּעָה; uot, Uota (Wota), d. fat

בָּעָה; bara, taḫara, bauria bouria, būria.

בָּעָה; ḫosaḫosa, fut.

בָּעָה, בָּעָה, בָּעָה; fasu

בָּעָה; fāru, fālu, buis; alw with the pl. dem. li, &c., t li-faru, li-buis, era-falu, falu, ri-falu.

בָּעָה; ḫake, baku.

בָּעָה; buru.

בָּעָה, 4, בָּעָה; barua, ba baruta, barubarutena.

בָּעָה, Piel; beru.

בָּעָה, 3; bura i, or bure i; bus i, busfus ki, bis i.

בָּעָה, to eat, בָּעָה, and בָּעָה food; feroa, id.

בָּעָה, 4; borai, borairai.

בָּעָה (mod. barri, barrar faria, fari, Mg. velani.

בָּעָה, בָּעָה; bila, fila, bul, b fla.

בָּעָה, בָּעָה; bulōi, malōi.

בָּעָה; bir i, bur i.

בָּעָה (and בָּעָה); bite, bītā.

בָּעָה, בָּעָה; flsiko.

2
 օֆա, օֆա; օֆա.
 օֆա, see օֆա.
 օֆա, օֆա; atia, tia, f. ate-
 na, tata.
 օֆա; օֆա; koba.
 օֆա; kabu, kama, kobu,
 kubu, ekobu.
 օֆա; kos i, kosum i, kusum i,
 gusum i, kusu, kosu, gusu,
 makusukusu, makus, ma-
 fis.
 օֆա; օֆա; kis.
 օֆա, օֆա; magoago.
 օֆա, օֆա; guku, kuku,
 maguku, gukuta ki.
 օֆա (օֆա); kal i, gal i, al i.
 օֆա; gölo.
 օֆա; galu, kalu, kale, kulu,
 kulut, gultut, galukalua,
 sagalugalua.
 օֆա, օֆա; kuli, wili,
 uli, mulu, mulus i.
 օֆա; օֆա; karo, girigiri.
 օֆա, օֆա; kau, mākau, um-
 kau, ko-, for kau-fakal. Sa.
 'au (kau).
 օֆա, օֆա; օֆա, օֆա, օֆա.
 օֆա, infra; inini, unu.

օֆա; kua, gua, ku.
 օֆա, օֆա; kar i, gar i, sagara,
 ar i, d. at i, garu, karut,
 garut, tagaru, karo, kārī,
 kiri, ori, karakarati, karo-
 karo, kares, karaf, karak.
 օֆա, Hithp., Mahri *ghorat*; fa-
 kalo.
 օֆա, օֆա; korīa, kori; ko-
 rīya.
 օֆա, օֆա; gura, gures i,
 igiri, magir i, makur, ma-
 gura.
 օֆա, օֆա; karo, gato, kanro,
 gato.
 օֆա, օֆա, օֆա; kis i,
 gis i, giskis.

7

7 (Tigre), interrogative particle;
 ta.
 7, 7; taka, takana,
 taka, d. saka.
 7, 7, 7; ika (with article,
 naika).
 7, 7; tabu, tabua, tabu-
 ana.
 7, 7, 7; maieta, mai-
 eto (My. *itam*).
 7, 7, vulgar *jaja*; ton
 (towa), Gilolo *toko*, An. *jila*.

תִּקִּי, תִּקִּי, תִּקִּי; tuki, tuki-tuki.

רִיקִי; riki, rik, tik (in batik), kiki, iki, uarik, rikit.

טַל, 1, 2, טַל; tale, talo, talēfa, tàle, tèle, talefan.

תָּקָא; taka, takan i.

סִילִי, סִילִי; sili, silif, transposed sifil.

סוּטָא, 4, סוּטָא; soata.

טוֹגוֹ, טוֹגוֹ; toko, togo, tugof.

טָקוּ, טָקוּ; taku, itaku.

טָפָא, טָפָא; tāfa.

מִי, זָכָר, זָכָר, 'male'; My. laki, Mg. laki.

מִי, מִי, מִי; tā, rā, mitā, mitān i.

טֹלָא, &c.; tula, tuletule, tuleaki.

מִי, מִי; ſei, rei, fuſei, mitei.

טָבָא, טָבָא; taba, taba le, &c.

טוֹ; to.

טוֹפִי; tofi.

טָוֹ, טָוֹ, טָוֹ; bitau, tau (mafa); Tah. tau.

טִיבָא, טִיבָא; tība.

טָבָא, טָבָא, &c.; taba, tababa, tama, tuma, tama (lu), tuma (lu), taba, or tama sok.

טֵרָא, טֵרָא; tera, teratera, torutoru, tōru.

טֵא, טֵא, טֵא; te, (nase-)te, (sif-)te, (nase-)se, &c., t(-aka): taka.

טֵי, טֵי; ti, ri.

טוֹטוֹקוֹ, טוֹטוֹקוֹ; tokotoko, token i.

טוֹטוֹ, 'sun': see טוֹטוֹ.

טוֹרִיָּא, טוֹרִיָּא; turiai, turiei.

א, א, א.

א, vulgar a, א, a.

אָבִי, אָבִי; abu, afu, au, abu, afuafu, mafu, d. n. libu, malibu, lifu.

אָטָא, אָטָא; ta, tata, ta(-goto), & אָטָא, אָטָא, אָטָא, אָטָא, rifu, rau, birifi.

אָטָא, אָטָא (au); āu, āo.

אָטָא, אָטָא, &c.; o, u, in āu io, ore, iore; i, e.

אָטָא; soan i.

אָטָא; ita.

אָטָא, v. אָטָא.

אָטָא; mila, mila.

אָטָא, אָטָא; umbā, or ubā.

אָטָא (see Ch. V, § 3, and the p.

in Ch. II there cited), *bu* (*mu*), *u*, *-mi* (in *kina-mi*), *u* (in *au*).

3 p. pron. pl. (used also now in Oceanic as often in Mod. S. and Amh. for sing. as well as pl.), A. *humu*, *hum*, (*himu*, *himi*), *human*, H. *hem*, *hemah*, Arm. *himo*, *himon*, *inun* (for *in-hun*), *henun*, *enun* (for *en-hun*), Mod. S. *ani* (*an-i*, for *ha-en-i*), Talm. *in-ho*, Mahri *hem*, *habu*; Ta. *in*, Ef. *infa*, or *enfa*, *n-igā*, *na-i* (for *na-ia*), Epi *naiu*, My. *iña*, and *iya*, Sa. *ia*, and *na*, Er. *iyi*, Mg. *izi*: Ef. d. *k-inini*, Epi *n-igana*, Mare *n-ubone*, *bone*¹, Ef. *k-ina-mi*, Santo *ana-m*, Mg. *ana-i*.

Nom. suffix (poss.), A. as above, H. *hem*, *am*, and *amo*, Arm. (*hom*), *hon*, *hum*, E. *homu*, *omu*, Mod. S. *i*; Ef. *ana*, *n*, *na*, and *nfa*, *ña* (the vowel before the *n* merges in the final vowel of the noun), Sa. *na*, My. *ña*, Mg. *ni*, Mota *n*, *na*, Ysabel *ña*, and *a*, Dayak of South Borneo *e*², Epi *no*, and *na*.

Verbal suffix (acc.), A., &c.,

as above; Ef. *n*, *na* (and sometimes *nia*, i.e. *ña*), *a* (for *na*), *ia* (for *ina*), *s*, *sa* (for *n*, *na*), My. *ña*, Mg. *ni*, *zi*, Ysabel *ña*, *za*, Santo *na*, *nia*, *a*, *ia* (see Ef.).

Verbal pron. suffix (nom.): it is disputed as to whether the A. *-una* (3 p. pl. preterite) is the plural ending of nouns in this pronoun suffix, *C.G.S.L.*, pp. 168-70; in Mg. *ni*, My. *ña*, it is the pronoun.

Verbal pron. prefixed (nom.): *C.G.S.L.*, pp. 181-4, *ya*, *yē*, *yī*, *i*, *nō* (Syriac), of which different explanations are given: Ef. *i*, or *ē* (not written prefixed but always before and with the verb), Ta.³ *r-*, d. *t-* (written prefixed and both for *n*), Ml. *ni*, and *ti*, Am. *i*, Pa. *ē*; these are short forms of the 3 p. pron., as Ef. *ru* (pl.), *ra* (dual), for *nu*, *na*.

To indicate when this pron. is used in the plural sense, either a different phonetic form of it is used, or there is combined with it the plural demonstrative for which see §1.

¹ See *M.L.*, pp. 112-16, for the pers. prons. in a long list of Oceanic dialects.

² See *M.L.*, p. 125, for this suffix pron. in a long list of Oceanic languages.

³ *S.S.S.*, pp. 140, and fol.

מָמָהּ, מָמָהּ; mu, fu, mama-mami.

בֹּסָה; bosa, uosa, tabosa, bosa (-lot).

סֶרָה; sera-rogo, rogo, or togo.

בָּגוֹבָגוֹ, בָּגוֹבָגוֹ, בָּגוֹבָגוֹ; bagobago, bagobagōa, bagobagōra (Po. *piko*, *fo'i*, *hoki*), v. Ch. V, § 9.

וֹרָה, &c.; oro, boro, oroma ki.

מִרְרָה (מִרְרָה, to laugh); muru, murumuru; Ta. *maliali*.

אֲתָה (אֲתָה); atu, atug i, atuma ki.

מָטָה; matautau.

טֹרֹטֹר; teratera, torotoro.

אֵלִי, v. אֵלִי.

בָּרָה; barat i.

בִּשָּׁה; busa.

גִּתָּה; kita, gita.

נָכָה, 5, 6, נָכָה; nako, nako-nakoa ki.

פִּתָּה, fut. פִּתָּה, and cf. פִּתָּה; tiao.

פִּתָּה, see פִּתָּה.

מָפָה (מָפָה); mofa, mafa (Sa. *mafai*), in *taumafa*, *taumafatia*.

אֵפִי; of i, af i.

תִּתִּי; titi, titia ki.

בִּירִי; biri, biribiri.

טֹכָה, טֹכָה, טֹכָה; tokai, tiko, toko (טֹכָה, q.v.).

אִנִּי; iki(na); Mg. *akani*.

אִנִּי, אִנִּי, אִנִּי, אִנִּי; and, and, and, and.

אִנִּי, אִנִּי, אִנִּי, אִנִּי; in this word (a) the first radical

is dropped, e.g. in אִנִּי, אִנִּי; (b) the third in אִנִּי, for אִנִּי,

and אִנִּי, for אִנִּי (cf. the similar elision of d in the

numeral word for 'one').

Both elisions (a) and (b) are exemplified in Mg. *rai*, אִנִּי,

'father'; Ef. *raitā*, Celebes *leyto*, Mg. *reni* (for *raini*),

An. and Ml. *risi*, Pa. *lati*, Fila *leta*, אִנִּי, 'mother': nati,

nani, natu (N.G. dialects, Kiriwina *latu*, Sariba *natu*),

reita, ere; kan, kanāu, kanoka, kunuti, kiliti: Ml.

anatu, My. *anak*, *kanak*; Mg. *anaka*, *zanaka*.

אִנִּי, אִנִּי; ualu, balu, balu, baluna ki, ualu; liu, tōli

(Arabic 5).

אִנִּי; amos i, mos i, mus i.

אִנִּי, אִנִּי; bani, banus.

אִנִּי; bales i, balasa ki, tabala, tabales.

وَصَلَّ, وَصِلَّ; asèli.

وَصَحَّ; atāta.

وَصَى, 2; borca ki (cf. ܡܝܝܐ); roa (in tu-ki-roa).

وَقَدَّ, وَقَدَّ; āso.

وَقَعَ, 6, 7, 8, وَقَعَّ, eko, uoki (woki), kie.

وَقَى; mau, mau.

وَقَتَّ, وَقَتَّ; kot, kota, gota.

وَرَدَّ, 2, وَرَدَّ; malat.

ܡܠܚܐ, ܡܠܚܐ, ܡܠܚܐ, Mahri warēf, worit, erit, haret, wurit; ola, wula, bulan, &c. See Ch. II, § 14 f.

لُغِي, lumi, luḡi.

ܡܪܐܓ, ܡܪܐܓ; maraḡ, bure i.

ܡܪܐܓ, ܡܪܐܓ; maraḡ, bure i.

ܡܪܐܓ, ܡܪܐܓ; sieḡ.

ܡܪܐܓ, ܡܪܐܓ; tatu, tui, ti.

ܡܪܐܓ, 1, 4; taki, uataki (wataki), otaki, itaki, bitaki, matuki, matakitaki; (Mau, or Maui) tikitiki, or tuki-tuki, taki-amo, takamo (to fasten and carry on shoulder).

ܡܪܐܓ, see ܡܪܐܓ; My. tanun.

ܡܪܐܓ, ܡܪܐܓ, ܡܪܐܓ (in West Mahri the ܡ in this word is pronounced l, v. von Maltzam). See ܡܪܐܓ.

1

ܡܪܐܓ, ܡܪܐܓ; sā, sē, si; and in sām, sāo, sāḡ, sam(ben), &c.

ܡܪܐܓ, ܡܪܐܓ; simi, sama, or suma (ki leo).

ܡܪܐܓ, ܡܪܐܓ; tāfē.

ܡܪܐܓ; sobē(na).

ܡܪܐܓ, ܡܪܐܓ; masol.

ܡܪܐܓ; siki-naki, musuku-taki.

ܡܪܐܓ; sölē, sosōle, asolat.

ܡܪܐܓ; masirsir.

ܡܪܐܓ; soka.

ܡܪܐܓ, ܡܪܐܓ; sili, sila, silasila.

ܡܪܐܓ, ܡܪܐܓ; tau; Mg. tauna, My. taun, taun.

ܡܪܐܓ, ܡܪܐܓ; simbolo.

ܡܪܐܓ, ܡܪܐܓ, ܡܪܐܓ; sigi, bisiḡ, sigisiḡ-leo.

ܡܪܐܓ; sibu.

ܡܪܐܓ, ܡܪܐܓ; 'to skin'; sok; My. sisik.

ܡܪܐܓ; sekof i.

ܡܪܐܓ, ܡܪܐܓ; siri, siria, siri-siri.

ܡܪܐܓ (cg. ܡܪܐܓ, ܡܪܐܓ); sabe-l i, tamī-s i, 'to tie, bind.'

ܡܪܐܓ; to write; build stone upon

حَدَّثَ, مَعَدَّدٌ; bāu, fāu
fāum; My. *baharu*, Mg.
vauz-ina.

מִסֹּס, מִסֹּס; mōso.

حَال, 1, 2, 3, 5, &c.;
bialo, alof i, tãlo, talo
lalo. lalu.

מחול, מחול, מחול; u
uulu, bilu.

مَهُوْقٌ, حَقٌّ, حَاقٌ; muku, kut i.

קט; kat (-ema), kate.

حَا, 6; fièvre.

סִיקָה, Hiph.; sike, siki-ti.

حَيْرُومَ; kuruma, aruma,
ma.

حكا, Mod. A. *huc̣ya*; *kake*

חָלוּ, חָלָה, חָלָה; also
loas i, loar i, aloara.

حَلّ, مَحْلُولٌ; malala, m.
malamala.

حَلَا, حَلْ; òlo, lolò.

𐬰𐬀𐬭𐬀; aurē, ore.

حَلِيْلٌ, حُلْكُلِيْلٌ; malik, mali
malikoliko, maligoligo.

malum, mailum, malu
lum, malua, mailua, m
lulu, d. mairērē.

*lakau; kolau, kalau, gal
(transposed) lakau.

كَبُ, كَبَابُ; kabu; My., Mg.
afi, afu.

2; *bei*, *bofi*, *boboi*, *mafa*, *mafi*.

حَبَكَة, حَبَكَة; bau, bausi, baumaso; Mg. *fehi, fehiz-ina*.

חֲבַר, חֲבָרָה, חֲבָרָה, חֲבָרָה, חֲבָרָה
('beams,
couplings'); חֲבָרָה, חֲבָרָה; barat i, farati, oroa, ora-
orana, oraora.

חֲסִי, חֲסִי, חֲסִי (cf. חֲסִי, חֲסִי, חֲסִי); חֲסִי i, חֲסִי i, חֲסִי i, חֲסִי i, חֲסִי i, חֲסִי i.

حَجَر; kor i, ġor i, koro, ġoro,
 ġorokoro, ġore, kore, ko-
 koro.

حَذَّ, imp. of أَخَذَ, q.v.

חֶדֶד, חֶדֶד, 'one': v. אֶחָד.

കുള; uolau, bowolau, bö-
olau, സകുള.

حَدَرٌ, حُدُورٌ; turu, toro, toroa
ki, tiro, batira, tiroa, mi-
taru, matorotoro, torofa
ki.

חָלַע; una.

חָם, 1, 4; gogo.

חֶמֶן, חֶמֶן, Assy. *emu*; mō, mona ki. Hence חֶמֶן, Ef. buruma, i. e. buruma (bu- for mu-; and r for t, see Ch. II, § 13 b, T, r).

[Compare (1) A. חָמַ, defend, look after, guard, protect, 5, be prohibited, refrain, 6, fear, reverence, avoid, keep away from, מְחַמֵּה, inaccessible, vetitus.]

חֶמֶה; kona, kokona, konai(na).

חָבִי; kabe, kafni, kime, (חֶמֶם).

חָנַק; manu (cognate חָנַק).

חָבִידָה; bia, ia (d.), biau; Mg. *afi*, *zafi*, My. *piyu*, *piat*, *piyud*, *piyat*.

חֶסֶס, חֶסֶס, חֶסֶס; sos, sēsī.

חֶסֶר, חֶסֶר; Mahri *hadauer*, *hadauer*; atoara, natoara.

חֶסֶר, חֶסֶר (חֶסֶר, חֶסֶר); ko i, ke i, koka i, koko, keikei, goko, koi, koika.

חֶרֶר; kara, gara, bagara i, makarakara.

חֶרֶב, 'a cutting instrument, axe,' &c.; karab, karam, karaf, karau, id.

חֶרֶ; on, wen, oraone (reduplicated) orain, ārān; Po. *one*, *oneone*.

חֶרֶ; ara, ara i.

חֶרֶ; makit i, mikit, mokot.

ח

חָדָ, חָדָ; āsi, āsi(na).

חָלָ (mid. ו), חָלָ; alo, lolo.

חֶרֶס, 1, 4, חֶרֶס; kisa, gisa, kisakisa, gisakisa, nakisa, takis, mila-kisa.

חֶרֶט, חֶרֶט; kiato.

חָלָ (mid. ו), חָלָ; (see s.v. aloara, aloaloara); Sa. *ila*.

חֶרֶם, חֶרֶם, חֶרֶם; d. hima, suma; ema, and um (in katema, imrum).

חֶלַע; malei (חֶלַע); Sa. *alei*.

חֶרֶם; ra-kum, ra-koma, ra-kua.

חֶרֶם, חֶרֶם; Mahri *homo*, Soc. *hema*; lima, Epi *sima*, *yima*, Ceram *hima*.

חֶרֶף; kufagufa.

חֶרֶם, חֶרֶם; laso, lasoa.

חֶרֶט, חֶרֶט; gorot i.

חֶרֶט, חֶרֶט; katak, My. *kantal*.

ט, ט

מלוד; tumi, tomi.

טָבַע, טָבַע; tomo, tumu, tumani, matumutumu, noba (d. ob), nubu, nobanoba, noban i, manubunubu, tumuma, tumutumua.

טָבַע, טָבַע; leba, lebalebā, lebalebāra, טָבַע.

טָבַע, טָבַע; tāō, tāōn i, tāūn i.

טָבַע; malau, My. lamu.

טָבַע, טָבַע; tāre, taretare, matiratira.

טָבַע, טָבַע; taku, Po. tua.

טָבַע, טָבַע; tauī.

טָבַע (mid. '), 1, 4, 5; tura, tutura, bakatura.

מלוד; lume, lumes i, buluma, bulima.

טָבַע; tōbu, d. nōbu; vulgar טָבַע.

טָבַע (mid. '), טָבַע, טָבַע, טָבַע fly-ing, טָבַע navigii genus; tiri, riri, riri, lai (N. G., Motu lara, Galoma lola, Sinaugoro laia), mitiri, taroa, teroa, lea ki, lelea ki.

Note on the word lai, sail, Mg. lai, N. G. rer, lara, laia, Po. la, ra, My. layar. My.

layar is both v. and s., a sail, and to sail, Mg. milai, to sail. Ma. rere, to fly, reia, or reregia, to be sailed over: reia, i.e. re-i-a, and reregia, i.e. rere-g-i-a. So My. layag, to fly, is laya-g, and layar is laya-r, the original radical r having become y (as in the word tiyag, Ef. tere, mast), and the original servile -t, -g (as in Ma. rere-g), and -r: see Chs. II and IV for this, and for the Ma. -ia. In Ef. and Mg. lai, Ma. reia, the radical r, in My. y, has disappeared, as also in To. le, Ef. lea, q.v. in Dict.

טָבַע (mid. '), טָבַע; lāsa.

טָבַע, טָבַע (mid. '); tan i, tano, tanu, tun i, tanotanoa, tanum i, tanuma ki.

טָבַע (mid. '), טָבַע; tobu, Ma. taepo, vulgar A. taif, an apparition, a spectre.

טָבַע; tas, tasi.

טָבַע; tagi, tagis i.

טָבַע; tama i, taba i, atama.

טָבַע, טָבַע, טָבַע, טָבַע, 1, 8, טָבַע, טָבַע; tagi, tine, tiena, tago, mitaga, tagotago, mitaga-tagā, tagia ki, miten.

טָבַע, טָבַע; taba, tauba, tafi.

טָבַע, טָבַע; tabag i; My., J.
tapuk, tabuk.

טָבַע; bitelo, bitolo.

טָבַע; tağa, toğa, roğ, toğa,
babateğa: טָבַע, וָטַע; My.
tanun, 'to weave.'

טָבַע, טָבַע, טָבַע, טָבַע;
tau, tautau, tatauf i, tātā
(gasi).

טָבַע, טָבַע, vulgar A. torra; toro,
torotoro, tere.

ט

See above, טָבַע, טָבַע.

י

יָבַע, יָבַע, 4, יָבַע; būsā, busa,
bēs, bēsu.

יָבַע, יָבַע; aru, faru.

יָבַע; ata i, ta i, tae.

יָבַע, יָבַע; tei, bitel.

יָבַע, יָבַע, יָבַע; ma-s,
ma-isa, ma-susa, uḡoḡ, uḡa,
kuba, mi-nra nin, uāsa (wa-
sa), ā-sa.

יָבַע, יָבַע; bia, uia (wia, wi).

יָבַע, see יָבַע.

יָבַע, יָבַע, יָבַע, Assy. aḡu; atu,
Fi. yāni, nēt, nōtu, Guadal-

canar atu, tatu = net, notu
(n for t).

יָבַע, יָבַע, יָבַע; saf i, &c.,
bisab, bisif.

יָבַע, יָבַע; ura, miura.

יָבַע, יָבַע, יָבַע; matura,
My. tidor, Mg. turi, maturi,
Santo s'inaru.

יָבַע, יָבַע; v.s. טָבַע.

כ

כָּ, כָּ ('as'); kī, ka.

ח (Amh.) 'and'; ḡo, ḡa.

כָּ, כָּ, כָּ, h, h, &c., de-
monstrative; ko, ka, ke, kī,
ku; and in naḡa, naḡo, kin,
kis, kuna, koi, kei.

כָּ, כָּ; ki.

כָּ, כָּ, כָּ; kisa, kis, ḡisa,
ḡis.

ח (Amharic), כ (Himyaritic),
preposition, cf. E. kīa; kī, ka,
ḡi.

כָּ, כָּ, כָּ, hḡḡ; kofu,
kofukofua, ḡofu, kafut i,
ḡafut i, kabu, koau, kafu,
kamu, ḡba, āba.

כָּ, כָּ, and kabed, hḡḡ;
כָּ, hḡḡ (cf. H., S.); (verb)
kaḡota, kōte, ēt; noun
(‘liver’), כָּ, Amh. ḡōḡ; ḡtḡ,

dd. are, ale, ane, Sariba (N.G.) *kate*.

كَبُر, كَبِير, كَابُر; kabuer, gäbuer, kabuera, abura, abura, takuwer.

كَا; kita, kite.

كَبَار, كَبَار; bakāru, fakāru.

كَا, كَا; kaua, kaukaua.

كَبَر, كَبَر, كَبَر, Mahri *kab-kob*, &c.; masōi or masōi, &c. See Ch. II, § 14 (a), and (c) (at end). N.G., Galavi *gwame-gwame*, Dobu *kuadima*.

كَا; kona, gona.

كَار (mid. و), 1, 8; kārī, takārī.

كَار (mid. و), 2, ٧; kuru, gūru, gūrua, kuruma ki, makara, ta-kāra, tagura.

كَا; gāigai.

كَا, كَا; ka, gā, k-, (T. k-).

كَا, interrogative particle; ka, ko.

كَا (ex كَا et كَا), quot? tot, how many? so many, literally 'as what?' (= كَا, Ta. *keva*, *kuva*); Guadalcanar *gisa*, Mahaga *giha*, Rotuma *his*, An. *ehet*, Po. *hia*, *fia*, Ef. *bisa*, *fisa*, *bia*, Mg. *firi*, Java *pira*.

كَا, that what? for what purpose? for what? why? kua

(kuwa), gūa? d. syn. *ka-safa*, *kasā*? *ka*, and *sefa*, or *safa*, what?

كَا, كَا; kama, kumu, kamu, mu, kem.

كَا; kana, kano.

كَا, كَا; kaf, kai.

كَا, 1, 2, kafa i, kafa-raḡo, d. transposed *faka-raḡo*.

كَا, كَا; kubega; To. *kubeḡa*, Ma. *kupeḡa*, Sa. *upeḡa*, Ha. *upena*, Marq. *upeka*, Tah. *upea*.

كَا, كَا; kaḡā.

كَا, transposed كَا; kaba, kabā-s i, kobās i, transposed bakā-s i.

كَا; karei, garei.

كَا, A. (transposed) كَا, q.v.; kola, kolo.

كَا; kafi s i.

كَا, كَا, كَا; kili, gili, kālī; Fi. *kali-a*, *kali-va ka*.

كَا, cf. كَا, 7; galakala.

كَا; bōlo.

كَا, كَا, كَا, &c., kelu, kelet, kelekelet, &c.; Mg. *hudina* (*herina*), My. *guliḡ*, &c.

- ܠ; la, la-kor, la-gorā.
 ܠ, ܠ, ܠ, T. ܠ, Gurague ܠ,
 prep.; ni, i, e.
 ܠܐ, ܠܐ, ܠܐ, ܠܐ, ܠܐ, ܠܐ; ta, ti,
 si, sa, tu, to, ri, Sa. *le*.
 ܠܒ, ܠܒ; libu, lebu.
 ܠܐ, ܠܐ; lau, elau, My. *laut*.
 ܠܒܐ, ܠܒܐ; liba, liba i.
 ܠܒܐ, ܠܒܐ; libalifa, ܠܒܐ: Ha. *la-
 lafa*, My. *malapnu*.
 ܠܐܐ, ܠܐܐ; lailai, bakalailai,
 malio.
 ܠܐܐ, ܠܐܐ, vulgar A. telehhem;
 talūm, tulūm, tulūg, tinōm,
 tunūg, talūg: Sa. *folo*, ܠܐܐ,
 q.v.
 ܠܐܐ, ܠܐܐ, ܠܐܐ; riki, rik,
 in mā-riki, fite-riki.
 ܠܐܐ, ܠܐܐ; luḡ, luḡ i, nuḡnuḡ i,
 numnum i, manuḡnuḡ.
 ܠܐܐ, ܠܐܐ (contraction for
 ܠܐܐܐ), ܠܐܐ; le, li, lili, lele,
 malele, talēle, lulu, talu,
 malilu.
 ܠܐܐ, ܠܐܐ, ܠܐܐ; lūsia, mi-
 lesu, milesia, milesira, ma-
 losu, malasilus.
 ܠܐܐ; rakai, rakei, Sa. *la'ei*,
 Ma. *rakai*.
- ܠܐܐ, ܠܐܐ, 5; liliu, lilia, d.
 lēr;
 ܠܐܐ; tōliu, tōli.
 ܠܐܐ, ܠܐܐ (see ܠܐܐ); lēt.
 ܠܐܐ; lam i.
 ܠܐܐ, ܠܐܐ, and ܠܐܐ; bilikit i,
 Sa. *mīl'e*, Fi. *loqata*.
 ܠܐܐ, ܠܐܐ; litēa, lirēa.
 ܠܐܐ, lika (Talm. and Mand.);
 tika, rika, ḡia, ḡika, nika.
 ܠܐܐ; rau.
 ܠܐܐ; mirama, miraman i,
 meromina, Sa. *lama*.
 ܠܐܐ, ܠܐܐ, ܠܐܐ; lē, leo, lo,
 d. lu.
 ܠܐܐ, ܠܐܐ; loa, loaloa, milo,
 malolo, mila-kisa.
 ܠܐܐ; maloloi.
 ܠܐܐ, ܠܐܐ (ܠܐܐ, and ܠܐܐ); tēmatē, d.
 atmat.
 ܠܐܐ, ܠܐܐ; lot, letilet, melita.
 ܠܐܐ, ܠܐܐ, ܠܐܐ; lifa, lofa,
 lufa, malofa, malibai, malī-
 fus, (malūs, malis, māūs).
 ܠܐܐ; lifalifa, maliflif, ma-
 liblib.
 ܠܐܐ; rasi, tasi.
 ܠܐܐ, ܠܐܐ; laḡo, My. *laḡau*.

السَّيْنَةُ, السَّن, pl. لَسَن, لِسَان, Mahri
lesa; Mg. lela, My. lidah, Fut.
rero, Sa. alelo. For Ef. mena,
v. نَمَل.

ב

בָּ, בַּ, Himyaritic *ba, va*, neut.
interrog. pron.; *ba, fa, ma*.

ב; *m-*, in all Semitic languages,
prefixed to verbal nouns; *b-*,
f-, *m-* (*bo, mo, fo, no, o*);
and in all Oceanic dialects, in
like manner.

בָּאָ, vulgar A. *maḏe*; *fite*,
fehha, uase (wase).

בָּאָ, בָּאָ, מֵאָ, מֵאָ; *mē, mēa*.

בָּאָ, Catafago *ma'at* (مَائَة),
ḳāḥ, Amh. *mato*; Tambora
mari, N. Brit., and D. of Y.
mara, Santo *vel*, Bouru *bot*,
utun, Amboyna *hutun*, Male-
kula *gut*, Savu *natun*, My.
ratus, Ja. *atus*, Mg. *zatu*,
Carolines *puku*, *fok* = 100,
hundred.

Note the nunation, and see
Ch. II, § 13.

בָּטָ, בָּטָ; *bute (lua i)*.

בָּמָ, בָּמָ, מֵמָ, מֵמָ; *māomāo*.

בָּמָ, בָּמָ; *mēlu, meliki*.

בָּמָ, *mok, mokemok*.

בָּמָ (בָּמָ); *māto, d. būru*

בָּמָ, מֵמָ; *ātō, aqō*.

בָּמָ, מֵמָ; *maua*.

בָּמָ, מֵמָ, מֵמָ; (My. *bazuh*,
Mg. *uza*), *fafano, banol i*,
balos i, &c.

בָּמָ, מֵמָ; *ḫala*.

בָּמָ, מֵמָ, pl. מֵמָ; *mas i*,
māsi.

בָּמָ; *mus i, mus ki*.

בָּמָ (בָּמָ); *māt*.

בָּמָ, מֵמָ; *mātō, tamātō*.

בָּמָ, בָּמָ, מֵמָ; *fai, ai*,
wai.

בָּמָ; of, *ubu, um, ua*.

בָּמָ; *mak*.

בָּמָ, מֵמָ; *ḫala, fāla, ḫole*,
balafala.

בָּמָ, 1, 4, מֵמָ; *miu, mou*,
miu-ura.

בָּמָ, מֵמָ; *malo*.

בָּמָ, מֵמָ; *mān i, mā*.

בָּמָ, 1, 2, 8; see s. מֵמָ.

בָּמָ, מֵמָ; *bura, burafura*,
biri, berat i, bakafura.

בָּמָ; *milei, mala i, mitā ki*,
butā ki.

בָּמָ (v. נָחַץ); *ḫakas*.

מִסָּה; *misa*.

מַתָּה, (מַתָּה); *māt*.

מֵה, see מֵה; *ma, me*.

מָמָה; *mam, mim*.

מָמָה, מֵמָה, pl. אֲמָה; *amo, maḥē*.

מֵמָה; *mut*.

מָמָה, מֵמָה; *maito, maieto, maietoa*.

מֵמָה; *maimai*.

מֵמָה; *mai a* (Sa. *mama*).

מֵמָה, 5; *timbu*: see מֵמָה.

מֵמָה; *miel*.

מֵמָה; *mut, mot*.

מֵמָה; *merak i, meraḡ, meramera*.

מֵמָה, and מֵמָה; *mare, vir, mā, vir, mera, homo, ihane, 'male,' ano(w)ai, ano(w)i, for (m)ano(w)a(n)i, Ceram manowai, Ml. banman (redupl.), 'male, husband,' Oba mera, Malo mera, Santo, &c. man(i);*

מֵמָה; *matu, bite, faine; but, fid, baine, &c., kuru-ni, yale-wa, yare-vin, &c.: see Ch. II, § 17.*

מֵמָה; *mera (kolau)*.

מֵמָה; *merai*.

מֵמָה; *mitei*.

מֵמָה; *mas, masu*.

מֵמָה; *marita*.

מֵמָה; *maru*.

מֵמָה; *maratē, marētērētē*.

מֵמָה, *Ch-1*; *borau, rarua*.

מֵמָה, מֵמָה, מֵמָה, מֵמָה; *fara, farafara, bifara ki*.

מֵמָה; *marag, bure i*.

מֵמָה; *burē*.

מֵמָה; *marasa, maresēresē*.

מֵמָה, מֵמָה, מֵמָה; *masa, masamasoa ki, masamasanta, mas, maso, masi*.

מֵמָה; *masa*.

מֵמָה, מֵמָה; *bito, bitos i*.

מֵמָה, and מֵמָה (final ו), 1, 2, 8; *miti, mitimiti*.

מֵמָה; *matu ki*;

מֵמָה, מֵמָה, מֵמָה; *na matu na: matu ki, den. v. as in ūna ki (fr. אֲמָה).*

י, נ, נ

נָה; *na, nī*.

נָה, נָה; *no, nono, binoīnoī, binoīnoī; Sa. nofo*.

נָה; *neinei, maneinei*.

نَات, نَاس, see s. اِنْسَان, اِنْسَان; nāt, nata, ata, ta.

نَبْد; vulgar A. nabbud, nabbut, v. نَبَت; naḇe, mbat.

نَبِي; nabua.

نَبَر; base, bakabase.

نَبَح, نَبَح; buka, buka i.

نَبَط; buta, butafuta, futfut.

نَبَل, نَبَل, (نَبَل); mala, mālā.

نَبَع (egg. نَبَع, نَبَع); bua, mua, mūn i, fua.

نَبَس, نَبَس; basa, bisa, tabisa, bisura ki.

نَبَس; bis i.

نَبَر; buria.

نَبَت, نَابَتَة; fito, ḥotu, buto, ḥuti, ḥiti, muto, ḥitia, fitia.

نَجَا, نَجَوَة; niko, nikenika.

نَدَو, نَدَى, for نَدَو; sau; Mg. andu.

نَدَا, نَدَا; tiba, tibia, tibē a, tuḇa, tuḇa i, tuma, bituba.

نَدَا, نَدَا, Piel; neta ki, net i.

نَاب, نَاب, see under the word nabati.

نَاخ, نَاخ, M. S. *manih*; manākī, na-manākī.

نَاو, نَاو, (نَاو); nai.

نُومَة, نَام; nuḡnuḡ.

نُو; nua, nuanua.

نَز, نَز; nasu na.

نِف, نِف, نِف; nifenife, nifen i, nife.

نَزَع, مَنَزَع; masua: Sa. *tula*, My. *sulah*, Mg. *sula*, مَلَع.

نَزَر; sera i, sere i.

نَحَف, مَنَحَرَف, نَحِيف, نَحِيف; manifenife: Sa. *manifi*, Mg. *nipis*, *tipis*, *mipis*, Mg. *manifi*, *tifi*, *hanifis-ina*.

نَحَر, نَحَر, نَحَر; koro, goro;

نَحَر, نَحَر, نَحَر; (na)goro, dd. (la)usu, (na)ḡusu.

نَحَت, نَحَت; nit i.

نَظَا; ta.

نَظَا; lau i, lau, to plant a people, (hence) launa.

نَطَق; takutaku, d. tukunus

نَطَر, نَطَر; titiro.

نَكَي; manuka.

نَكَس; ḡusu.

نَكِر, 1, 4, 6, 10; māki, maki, maki, Māki.

نَكَا, (نَكَا); kat i, fikat.

نَمَو, mod. نَمَو; monam, monau.

מֵנָה, מֵנָה; mena, mēna-
mena i, Motu (N. G.) *mala*.

מַפְּטִי; but i, mafuti.

מֵרֻ, מֵרֻ; mēru, māru.

נִיפָּה; niḥa.

טָבַע; tabe.

סָכִי, סָכִי; sakī, bisaki, tasakī,
sakisakī.

בִּכָּה, בִּכָּה, בִּכָּה, ma-
fukafuka, buko, bukutu,
bukubukura.

כַּפְּיָה, כַּפְּיָה; kafka (kafyka).

מִטְּוִי; mutuī.

בַּלָּה, see בַּלָּה; mala; Fi. *bale*.

בִּסָּה, busa, busi.

סֻבָּה, סֻבָּה, סֻבָּה, &c.; suḥe,
susuḥe, d. tumb.

סֻכָּה, סֻכָּה; suka, sukasuk, su-
kai.

מַסֹּה, māsō, d. mahi: My.,
Mg. *masak, masaka*.

טָעָה; tau.

טָפָה, טָפָה; teḥa, taḥa.

סֻלִּי, suli, sulia.

טִירִיר, 1, 4; nrirnrir (tirtir),
lira, lita, maliru.

גִּי, גִּי, גִּי; gi, giki, gki, gia.

נָכִימָה, naḥēa (nakbe).

פָּגָה, פָּגָה; gaḡa, maḡa, ma-
ka, fuḡaḡa.

רָכַף (רָכַף); rakaf i, rakof i,
rarako.

קָיָה, קָיָה; kai, kei, gai, gai-
gai.

קָטִי, קָטִי; kasī, katī, karī,
ḡati, kakati.

גֹּלָה, gōle, naḡole.

לַקֹּרֶה; lakōrē.

קֻסָּה; kus, ḡusu.

בָּכָסָה, bakas i, makas i, ba-
kasa, transposed bisak i.

נֹתֶה, נֹתֶה (נֹתֶה); notēnotē.

סֻחָה, סֻחָה, su, sua, su,
tu, masua, sun i, suna ki,
turi, tura ki.

נָפָה, nāfā, d. fōḡa, d. āfo.

סָוָה; sau.

סָוָה, 1, 3, 4, סָוָה; saua,
soua (sawā, sowā).

נָגִי, נָגִי; (na)laḡi, nīn, naḡi-
ōḡi.

סִגְסִיגָה, Arm. p'ḡḡ; siḡsiḡe
(nakabu).

סִיקָה, Hi., סִיקָה; sik e, siko, so-
kata, sokar i.

סָרָה, סָרָה, &c.; sar i, sāra,
sore, soroa ki.

סֶרֶ; sere, masere.

תּוּ, תּוּא, תּוּת, מִתּוּחַ, מִתּוּחָה, תּוּחַ, תּוּחַ; tu, tua, bitu, bitua, N. G., Kubiri iteu, Oiun nitin.

תָּרִי; tar i, bakatari; Mg. *tarika*, My. *tarik*, B. *tari*.

רָתִי, רָתִיר; rat i, tat i, mirati, nrati i.

ס

סִנְיָ, see נִסְנָי.

סוּרָה, סוּרָה; suru, surufa ki, tasuru.

סֶרֶ; ser i.

סוּלָה; sula, sūla.

סוּמָה; sum i.

סֶפֶה, see סֶפֶה, סֶפֶה.

סָמָה, סָמָה, סָמָה, &c.; sama i, sama na, samā, sema, sese-ma, sema n, or seme n.

סוּרָה, סוּרָה, סוּרָה; so-ara (sowara), soar i.

ע

עָבָה, עָבָה, עָבָה; beau, biau.

עָבִי, עָבִי, עָבִי; afiti, bati.

עָבִי, עָבִי; be, bea, beba.

עָבִי; bila, bibila, bilenā.

עָבִי, עָבִי; gobera, kobara.

עָבִי, עָבִי; bara, d. oro, ruma (transposed).

עָבִי, 1, 2; bule, mafule.

עָבִי; batu, bate, mit.

עָבִי, עָבִי; kal, bakal i, kel, fakal.

עָבִי (v. עָבִי), עָבִי, עָבִי; kel, kel

kelet i, kelufa ki, kel kola, kokola.

עָבִי, עָבִי, עָבִי; atuta, atuta.

עָבִי, עָבִי; toitoi, teiti tei.

עָבִי, עָבִי; atara, n-atara.

עָבִי, עָבִי; tuei, tua, matua, (Mg. matua), matuatua, bakatue atua, Mg. *matuatua*, a spirit ghost.

עָבִי (אָבִי); ao, au, baka bakau.

עָבִי (mid. עָבִי); āfa, āfa i, afāfa, bāfa, baofa.

עָבִי, see עָבִי.

עָבִי (עָבִי), עָבִי, to flutter beba, Sa. *pepe*, to flutter about, a butterfly, a mot

For My. *ayam*, Cocos Island
ufa, Zag. *ibon*, see Dict. s.v.
toa.

عَاسَ ; مَعُومَة , عَوْصَ ; aul i, ol i,
wil i, ul i, bakaul i, biauli,
bioli, faulu, baul i.

عَاقَ ; عَرَقَ , 5; tāgìlègì.

عَاقَ ; bilo, bulo, buga, buga-
fuga, bulo-ni, bugo-ni, My.
bagu-n, Mg. *fuha*, *fuha-z*.

عَاقَ , 0022; bare, barea.

عَزَلَ ; مَعَزُولَ ; misàl.

عَزَلَ , 2, عَزَلَ ; sila i, tasila, dd.
tasiga, ahika.

عَظَمَ , מִצְפָּי , Mahri 'afaiš, at'at';
taot, tawot.

عَظَمَ ; d. tob, tobì.

عَظَمَ , حَفَ ; tofarofa, rofa-
rofa.

غَالَ (y), غَال , 'to suckle';
غَال , 'a child,' Mahri *gairu*,
galli(-an) (Carter), غَال , 'a
boy,' حَ ; kari, Bauro 'are,
An. *hal*, Fi. *gone*.

غَالَ (mid. '), 4; mile, mole.

غَانَ (mid. '), 1, 2, 3, 5, 8, غَانَ
[مَعَنَ]; mata, mita, meta,
bakamita.

مَعِيشَة , مَعَاشَ , عِيشَة , عَاشَ ;
mauri, mairi, môle.

عَلَ , عَل , &c., עָלָ ; ulu, ulua,
uli, ali, lulu, ululu, bālo,
lu.

عَكَ (final), عَكَ , bagì, Maori
piki-t, Mg. *akaša*, My. *miğ'ah*.

عَكِشَ ; gusì, magusì.

عَلَّ , عَ , imper. عَ ; ali-
alia, ulùlia, luluia, iulia,
lāla.

عَلَقَ , 1, 2, 4, عَلَقَ , &c.; liko,
likot i, luko, lukot i, luku-
luku.

عَلَّ , مَع , ma, me, &c.

عَمَ ; auaua, (awawa).

عَمَدَ , 1, 3, 4, 8; 2, 5, gkofita
(gokofita); fafatu, fata;

عَمَدَ , عَمَادَ , عَمُودَ , عَمُودَ , fet, uere,
uete, uēnr, uonda.

عَمِلَ , عَمِلَة ; meri, d. bri-gi.

عَمَقَ , and مَعَقَ , עָמַק , עָמַק ,
عَمَاقَ , &c., עָמַק ; bu,
bua, bokas, bua-riri, bugi,
mobu, mbua, bubu, tibu.

עָמַק , עָמַק ; amo, amos i, amo-
ta ki.

عَمَنَ (v. עָמַן), &c.; anu, ān'.
עָמַן ; fanau.

عَمِيقَ , עָמִיק , עָמִיק , עָמִיק ;
anōi, anua.

عَمَا , 3, 4; abu, au, mau.

בּוּלִי, b̥ulī; buli, bulia, ma-
bulu, mafulu.

עֲטָב; tef i, teteñ.

עֲטָרָה, עֲטָרָה, אֶעֱטִיר; tere, tere-
tere.

עֲפָס, עֲפָס, 1, 8, (cf. חֲבֹשׁ,
fis i); ḥos i, ḥus i, fis i,
fiñ, tañfi.

עֲפָרָה, עֲפָרָה, &c.; fuluara.

עֲפָרָה, עֲפָרָה, 00, אֶעֱפִיר, אֶעֱפִיר;
עֲפָרָה, עֲפָרָה; עֲפָרָה, עֲפָרָה;
kāsu, kās, kau.

עֲקָה, עֲקָה; akò, aka, koa, aka,
eka, uaka (waka), makā,
makaka, kaka.

עֲקָב, עֲקָב; bāgo, bako, māgo,
bāga.

עֲקָה, עֲקָה, עֲקָה; bāka.

עֲקָל, 1, 2, 5, עֲקָל, עֲקָל; kila-
kila, takel, takelkel, ta-
geli, tageligeli.

עֲקָרָה, עֲקָרָה, עֲקָרָה, עֲקָרָה;
עֲקָרָה; alia, li, lo, mala,
malo, malmal, malamala,
malu, &c.

עֲרִמָה; rūmā, tūma, (trans-
posed) marou.

עֲרִיבָה, עֲרִיבָה, עֲרִיבָה, עֲרִיבָה; fara,
bifara ki, My. *baris*.

עֲרִיבָה, עֲרִיבָה, 'diviner'; arifōn,
'diviner,' عَرَفَان, 'sciens.'

عَرَصَ, عَرَصَ, عَرَصَ, and عَرَصَ
las i, lasilasi, tilas i, baki
tilasi, beles.

عَرَصَ, عَرَصَ; ori, My. *urut*.

عَرَصَ, عَرَصَ; uisi (wisi, wis
wis), bisi, busiwusi.

عُت; uti.

عَشَق; sikot, sikut i.

عَشَق, عَشَق, عَشَق, &c.
Tah. *ahuru*, Rotti *hulu*, S
fulu, Ma. *gahuru*, Vila at
Meli *gafuru*, *nofuru*, San
hbulu, *nafuru*, &c., Mg. *ful*
My. *puluh*.

عَتَا, عَتَا; ula; عَتَا, ināta (i
for g, Fut. *gata*, Fi. *gata*, M
gāta).

عَتَل, 1, 3; عَتَلَة, tila, tilas i.

عَتَمَة, عَتَمَة; tamtam.

عَتَق, b, 3; tiki.

عَتَق, عَتَق; asu, asu

عَرَق (v. عَرَق); āūa, (a-, ar
and ua), ua, Bu. *urōk*.

غ

غَبِي, see חָבִי.

غَبِن, غَبِن; afina, afila, afin i, afit
afis i.

غَذَب (v. غَذَب, and جَذَب).

عُوطَة, عُوطَة; ūta, uta i, uta ki, utu.

غَاب (mid. '); āfa ki, ōfa ki; uwi, ui, N. G., Murua, Boniki *kubi*, Mekeo *lama*, Epiyubi, Malo *dam*, ram, Ml. *rum*, see Ch. II, (§ 11) c; tāfaki, safaki.

غَيْث; ūsa; My. *ujan*, *udan*, Motu *medu*, Bugis *bosi*, To. *uha*, Sa. *ua*, Amblaw *ulah*, Mg. *urana*.

غَل, see غَلَل; Mg. *iliſa*, *idiſa*, Sa. *ulu*, *uluf* i.

غَلَف, غَلَف; lāfi.

فَس, فَس; fasu, tafasi.

مَر, مَر; moru, mōru, morua(ki), mōri.

مَس, مَس; musu, mus i, musag i, musa-musa.

مَن, مَن; āni, òni, an, en, oni, a, o, ma, man, ba, ban, bao, baon, maon, bon, mba, mban.

مَن, مَن; binu.

فُل, فُل; fuluara.

بُل, بُل; bulu, bulut i, mabulu, buloki, bubulu, bulubulut, fili.

مَر, مَر; mēro, mēromēro, barapara.

أَر, أَر; ara, arāra, arāran i.

سِل, سِل; sol i, sila i.

مَتَا, مَتَا; mōta, mōtamōta, Sa. *ota*, *otaotā*.

D

ب, ب; ba, d. mba; bo; d. fe.

بَا, بَا; bua, ta bua i, tabua, mafua, fai, mafa, mafaifai, mawawa.

فَا, فَا; fera, bifera ki.

فَا, فَا; fām i, bām i.

فَا, فَا, and mid. فَا, فَا, 'to emit hoarse guttural sounds,' فَا, 'to bark'; uak, uāgo, Fi. *vuaka*, Po. *puaka*, *pu'a*, *puaa*, 'pig,' 'swine.' The word is formed from the sound.

فَا, 2; fāra (ki nameta).

فَا; fit.

فَا; bē a, fē a, befe, fefe.

فَا, فَا; momoa.

فَا, فَا; be, bea, bei, fea, mīa, tiamia.

חָב, 6, (חָבַע), mid. ו; *hōa*,
tamo, nabo.

חָבַע, &c., חָבַע; *bok*, *bokauok*.

חָבַע; *busa i*, *fusa i*, *mafusai*.

חָבַע; *fānu*, *fān* (d. *mēlu*, see
חָבַע).

חָבַע, inf. of חָבַע, (eg. חָבַע);
bori, *mauori*, *boriuoris i*,
bororis i, *boris i*.

חָבַע, thigh; cf. Santo *wado*,
Ef. *māo*, d. *fāa*, My. *pāah*,
Mg. *fē*, thigh.

חָבַע, חָבַע; *boğ*, *boği*,
boğian, *inoğ*, Kiviri (N. G.)
pom.

חָבַע, Hithp.; *fira*, *firan i*,
bifira.

חָבַע, חָבַע, חָבַע; *mūl i*,
mulimul.

חָבַע (cf. חָבַע, חָבַע, Talm. חָבַע):
bulus i, *fulus i*, *bulo*, *ta-*
folo, *tafulus*, *flora*, *bulora*,
boloğa, *tafiloğa*; Sa. *fulisi*,
tafuli, *milosi*; My. *pulas*, *pulir*,
Mg. *fuli*, *fulesina*, *mamulisa*.

חָבַע; *bano*, *ban*, (contracted)
bā.

חָבַע, חָבַע; *milag*.

חָבַע; *bio-so*, *ra-flo-so*.

חָבַע, חָבַע, חָבַע; *bolo*, *bolofolo*,
bolos i.

חָבַע, חָבַע; *mola*.

חָבַע; *bito*.

חָבַע, חָבַע, חָבַע; *basu*, *base*,
basul i, *basera ki*, *mafasu*,
moās, *taḥasuli*.

חָבַע, 2, 3, *bisi*, 3, *fisi* (cf.
חָבַע).

חָבַע; *buka*, *bukes i*.

חָבַע, 1, 5; *baku*, *mafaku*,
tafakka, *tafağka*, (*tafak-*
ka), 5, *tağka*.

חָבַע, חָבַע; *buğa*, *fuga*, *buma*,
fuma.

חָבַע (חָבַע); *bamu*, *babu*.

חָבַע, חָבַע; *monamona*.

חָבַע, חָבַע, חָבַע, חָבַע; 'to
fruit, bear fruit'; Arm.
חָבַע, חָבַע, H. חָבַע, חָבַע,
'fruit'; *boña*, *ua* (*wa*), d.
weti, *Malo vira*, Sa. *fua*, Mg.
vua, My. *buwah*.

חָבַע, חָבַע; *manu*,
wose-man, *se-mani*, My. *bu-*
rug, Mg. *vuruna*, Ja. *manuk*.

חָבַע; *hōra*, *fara*, *ōra*, *uora*,
bakauora ki.

בּוֹרָא, תּוֹרָא; bora i, borai, bo-
rōra, bora, uora (ora, era),
tabare, mauora, maora, ma-
orāora, tabarebare.

בּוֹרָא, בּוֹרָא, בּוֹרָא; bera,
fera, tabera ki, taberafera,
berafera, tafar (taiar).

בּוֹרָא; baros i, farofaro, baro-
baroa.

בּוֹרָא, בּוֹרָא; baro, bārua, ma-
rua, būra, barorō.

בּוֹרָא, בּוֹרָא; bau (Epi *baru*, Malo
batu), baus, uau-a (uaua),
bai, mau, taḥau, ḥau, bo,
ḥo-fi, ḥefe.

בּוֹרָא; biris i.

בּוֹרָא; biriki.

בּוֹרָא; bare, barefare.

בּוֹרָא, בּוֹרָא; biri, birifiri, tabiri,
mafirifiri.

בּוֹרָא, בּוֹרָא; bilis i, bolis i,
uolis i, uol, mauoli, maoli.

בּוֹרָא, 4, אֶתִּי; maosa (mawosa),
taosa (tawosa).

בּוֹרָא, אֶתִּי, אֶתִּי; batu.

בּוֹרָא, אֶתִּי, אֶתִּי, אֶתִּי, אֶתִּי;
biri, tafirofiro; Sa.
fili, *filo*, Maori *whiro*, Tah.
firi, *taviri*, Eugis *bitoi*, My.
dd. *pintal*, *bilan*, *pilin*.

בּוֹרָא, אֶתִּי; mīlo, Ml. Mask.
ḥigal.

צ, פ

צָהָל, אֶתִּי; titu, titau,
tatau, totau.

צָהָל, אֶתִּי; tubu, tub, tōbu,
tuma, d. tumbu.

צָהָל, 1, 5, 7, 8, and אֶתִּי (mid.
ו); luba, luba ki, maluba
ki, talubaki; My. *tumpuh*.

צָהָל, אֶתִּי; mitāmai,
מִתְּמַי.

צָהָל, אֶתִּי, אֶתִּי, אֶתִּי; tuut i,
tuut.

צָהָל, אֶתִּי, אֶתִּי, אֶתִּי; tuma, tuma-
tuma, tiū, riū, rū, tiutiū,
tutū, tutu, lulu, matiū.

צָהָל, אֶתִּי, Ch. (A., H. id.);
lolofa, lum, luma, lulum,
lume.

צָהָל, אֶתִּי; tau, taur i, taura
ki.

צָהָל, אֶתִּי; taua.

צָהָל; tabōti.

צָהָל, אֶתִּי; taruḥa, taruḥa
ki, in taruḥa, taruḥa suk.

צָהָל, אֶתִּי, אֶתִּי; soko,
masoko, le-soko.

רֹפֵא; rōfa.

תִּיעֵל, מִיֵּעַל, מִיֵּעַל; tielē.

תֵּרָא; tera.

תָּא; tau, tautau, tona ki, dd. towana ki, dawana ki.

מָח, 5, תַּמְחָה; maritau.

סוֹ, שוֹ, שוֹ, Piel; so, soso, bio-so, ra-soso, so e, sos i.

סוֹג, Hi., סָאָ, 2, פִּי; sōg, sōgon i.

מִיֵּרִי, 2; mitiri, d. miširi.

מָטָה, מָטָה, מָטָה; matu, maru, maṭu, manru.

סֵרִי, 3, 5; sera i, misera; seri, seri-tau.

סֵלָה; sela, sola, selat i, solat i, bisela.

רָפִי, רָפִי, Amh. רָפִי; raf i, teraf i (reraf i).

בֵּתָה, בֵּתָה; tā, bitā, bitā-naki, beta, feta.

בִּטֻנִּי (d. bišin), bitunu, see *סִינִי*.

סָרָה, סָרָה (eg. סָרָה), 'to be clear,' 'clear up'; sinā, Fi. *siḡa* (סָרָה = סָרָה, q.v.).

סָרִי; seri, sari.

סִילָה, מִסִּילָה (eg. מִסִּילָה); sila, sila-sila, masila.

סָרָה, סָרָה, סָרָה; tarotaro, taros i.

סָרָה, סָרָה; talai, tatalai.

סָרָה, סָרָה; seloa.

טָלָה; tula.

טָלָה, see טָלָה.

טָלָה, טָלָה; mataloa.

פִּירִי, פִּירִי; firi, firi.

פִּיטֻם, פִּיטֻם; futum, bisau, busuf, atuma.

פִּיטֻם, פִּיטֻם; saḡel, tamis i (tie, bind), My. *simpul*.

פִּיטֻם, פִּיטֻם, h0w (to pour out); tāki, (si)rak, mitaki.

טֵפָה; tefa, tetefa, bitefa, tefan i, tefag i.

סָרָה, סָרָה; suer i.

סָרָה; bakateba.

טָוִיִּן, טָוִיִּן; tauien, or tawien.

סָבֵל, סָבֵל, סָבֵל, סָבֵל; sabe-l i, Fi. *saba-la ka*, My. *tampa-r*, J. *tampe-l*.

מִיֵּטֶסְטֵף, מִיֵּטֶסְטֵף.

סָרֻרָה, סָרֻרָה; saru, saruru, sarurua ki (sarurua ki).

סָרִי, סָרִי, סָרִי; Mod. A. *ṣari*,

'mast'; tere, 'mast,' Ma., Tah. tira, My. *tīyāj*, Mg. *sala-zana*. id.

صَرَعَ, صَرِيعٌ; saru, misaru.

صَرَخَ, and صَرَآة; tarə.

فی

ضَبَّ, ɣ; kɒu, ʔu.

8; libo, talibo, liboki.

ضَبَّ، ضَبَّتْ، ضَبَّطَ; tau ē, tâng i.

טָאָה (טָאָה); taua ki, taua.

ضَهَبَ, 2; tibil i.

مَتَاتَا; matātā.

طَابَ: tabe, tābētāb.

صَاحِيَّةٌ, قَصَا; tiki, tikitiki, tigi, tigitiği.

سِجَا; sina; An. *seja*, (ne)'ig;
Fi. *sija*; S. Ch. *sina*: v. ൪၁၉,
سِجَا. ၃၈၈.

042, *شما* (sun), *ذّ*, 'sun'; Tig.,
Amh. *šai*; Epi. S. E. *ndao*, To.
lāa, Tarawan *tai* (cf. Sok.
shihen), Meli and Sulu *rea, lea*,
Cajeli *lahei*, Amblaw *laei*, Lifu
t'u, dō ('sun'), Mare *du*, Ef. *elo*,
alo, ali, My. *ari*, Mg. *anru*,
andru.

زَلَّ; tera, dd. rera, tenr, rira,
rira.

تَمَّ; tam i, tàm i, tǎum i.

مِلَاغًا; milago.

رَبَا; raba (rabba), nub, rub, roba.

ضَرَعَ, 4; sori, sorisori.

P

קֹפָה, קֹפָה; kofa, kofakofa.

ʔel*, **ʔ**el*, ǰ*ad*, ǰ*ad*, ǰ*ad*,
Amh. *ʔ**el*, 'to row,' ma'zaḥ,
'an oar,' rowing, A. migdaḥ,
migdaḥ, miḡdaḥ, mū'daḥ, and
ǰ*ad*, 'an oar'; uose, so-
mani, uohe, balusa, Fiji
vo'l'e, vo'l'e.

كُتْرَا, كُتْر, قُتْر, كُتْرَا; kota, gota, bukot.

كولا، كوكولا، گكولا،
kōla.

قَهَر, قَهَر; kara, ġara, kara-
karni, tağarağara.

קִּיטָה (קִּיטָה, קִּיטָה); kita i, ġita,
kitakita i.

آب, ق; koto (bolo).

ⲉⲩⲱ, Hi., قَائِمٌ, قَائِمٌ, 4;
kaimis i, kaimas i.

قُرْب; My. *kupig*, *chupig*, Mg. *sufina*, 'ear.'

قَامَة; gāfa.

قَوَصَة; katoro.

قَوَس; āso, āsu.

كَحَف, كَحَف; kofe, kofēna.

كَطَم; katau.

كَيْت; kita, My. *kate*.

كَتَعَ; koto, gōto, kotof i, kut i, makoto, makot, motu, mot, bagotef, koto, gōtokoto, makoto-koto.

كُطِرَب; kusuwə, kusue, kusu.

كَال, קאל, קלל; kāl, kāla, bakal i, makal, makalakala, makamakala ki.

קמטי, קבץ, קבץ; kamuti, gamut i, kam i, kau, gāua, gāu, agāu, nikam, kamkam, kaukau, gāut, gāt, fakau, fakaua, tagau, tagaugāu.

קמקם; kukum i, kum i, gum i, mimi, mi, gwi, um i.

קסא, קסב; kasau, transposed sakau.

קווא; kona i, konai, gōnai.

קוואקו, tineas, moth, white

ant (worm, then winged), tineas erosus'; קַנ, 'to hit (of insects), see *E. G.*, p. Mg. *kankana*, 'a worm,' *kanina*, a., 'affected with worms,' My. *aniani*, 'white ant,' Sam. *ane*, 'white ant,' *aneas*, *aneaneas*, 'eaten by white ants, moth-eaten.'

מַכִּיתָ, מַכִּיתָ; makita, bakib makitakita.

קַרְרִי; kērīkērī.

קַפִּי, קַפִּי; gāfikafi, s. and v.

קַס, 1, 5, 8; kus i, takus i, taus i, taos i, rau (d. nrukusi), usus i, bausus i, faus.

קַסוּ, קַסוּ; ēsu, kīsau, kīs (ksur).

קַבִּי, קַבִּי; bakauti, d. buti.

קַרְרִי, קַרְרִי; magari (Malo); mlārī, mlātī, mlānr; Ma makariri.

קַלָּה; kola, gōla, koko gkola, kola-oli.

קַרָּה; gara.

קַרְרִי, קַרְרִי; kutu.

קַרְרִי, 3, 4; goloḡa.

קַרְרִי; kinit i, kini.

- ǵat i, tabalaǵa, balaǵasa ki,
 liǵ, liǵa, laǵ;
 בּוֹרָא (heaven); burau, or bu-
 rou, or barou, 'the sky,
 heaven.'
 رَاغ, رَاغ, 1, 2, 3, 5, 6;
 ro i, roro i, toro, toro i,
 rere, tere i, lōr, roro, ma-
 lōrā.
 رَوْض, 'garden, lake, or pool';
 d. elol, d. loǵa, d. roāra;
 Maori and Po. *roto*, 'garden,
 lake or pool, inside, the inside,
 heart, mind'; رَاَض, 10, 'to be
 well formed or constituted (said
 of the mind).'
 רָא, רָא; rā.
 رَاوَق, 2, رَوَق, ('to strain'), رَاوَق
 (and رَاوَق), 'colum, cadus';
 rēaki, v., s., id. n. a. رَاوَق
 (n. a. of 2).
 רָחוּץ, רָחוּץ; loso, lolos.
 לָאוּסָא; lausa, lousa, lūsa.
 רָחוּץ, רָחוּץ, לָאוּסָא; toǵa.
 رَاغ (mid. '), 1, 2, رَاغ; rei,
 (ne)rei, ruru.
 رَحْمَة, رَحْمَة, رَحْمَة; rum i,
 rom i: see Ch. III (c).
 רָקוּ; rōko, rēa, rei, farea.
 رَاغ (mid. '), 1, 4, رَاغ, رَاغ;
 ligi, ligis i, maliǵi,
 maliǵsi.
 רֵיָא, רֵיָא; tiā.
 رَاغ (mid. '), رَاغ; murasa,
 burasa, marasa.
 رَاغ, رَاغ; borau, rarus,
 raru, (raruwa).
 رَاغ, رَاغ; ruku, rukua, faka
 ruku, rā.
 رَاغ; riki, nriki, ūiki.
 رَاغ (final); raku, teraku,
 raraku, d. takut i, Sa. la'u
 Ma. raku, Mg. *raguŋa*, Marq.
naku.
 رَاغ, 1, 4, 5, رَاغ; laka,
 lakea ki, telaki, atelaki,
 laǵa ki, telakea, lāǵ
 ('prop'), rāǵo ('rollers, joists
 upon which a canoe is placed')
 رَاغ, رَاغ; lako, loku
 laku, loko, roko, nrok
 luku, lukuta ki, lakosa ki,
 lokota ki, talukoluko, ta-
 luk.
 رَاغ; rigi, ririgi, tirigi, bi-
 rigirigi.
 لَاسَا; lisa ki, lisi.
 رَاغ, رَاغ; rere, rerea, ta
 rere.
 رَاغ, رَاغ; rāba, rabaraba.

רָעָה, רָעָה, רָעָה; mi-
roa, mițoa, mintoa, minroa,
mitițoa, ro, roro, rara
(tan i), țara (tan i), țoto,
toto.

רָעָה, see רָעָה; rufua, &c.

רָעָה, רָעָה, רָעָה; ruru.

רָעָה, 1, 4; risu, rusa, ros,
nrus, risuḡ i, rosaḡ i, țosa.

רָעָה, רָעָה; ras, tas, res, reres,
teres.

רָעָה, רָעָה; malafiafi.

רָעָה, רָעָה; ruḡa.

רָעָה; roḡa.

רָעָה; rubaki.

רָעָה; lafi.

רָעָה (eg. רָעָה), רָעָה; roua (rowa,
rowo), roa, towo, tăo, tiḡe,
mităo, ro, mitefe, d. lubu,
(Aneit. erop(se)), maroḡaroua.

רָעָה; rabaraba.

רָעָה; tasi, &c., tai na.

רָעָה, רָעָה; mirārā, bakamirārā.

רָעָה, 2; raka i, rakat i.

רָעָה

רָעָה, רָעָה; rā, rārān, terā
(te rā).

רָעָה, רָעָה, &c.; sau, sauf i.

רָעָה, רָעָה, רָעָה; bitali, d. bitaḡo, taḡo-fi.

רָעָה; safa, sefa, sōfa, sofa,
sofasofa.

רָעָה, רָעָה; subu, subua, sibi
(in pr. nn.).

רָעָה, רָעָה; siba, sisiba, ma-
siba, sibasiba.

רָעָה, Assy. *sibit*, Mahri *ibet*;
Mg. *fitu*, Santo *bitu*, 'seven,'
J. *pitu*, Sa. *fitu*.

רָעָה, רָעָה; sobu (= d. bea,
precede, be first).

רָעָה, see רָעָה.

רָעָה, רָעָה; tālemāt, tāle-
māt.

רָעָה, רָעָה; sau, mesau (d.
mūri), sauta ki, sautoḡa.

רָעָה (mid. u); sā, sāsāna.

רָעָה (mid. u); sau, tumana sau
ki.

רָעָה; sea, sesea, (Maḡa) sesea.

רָעָה; siel.

רָעָה; semān i.

רָעָה, v. רָעָה (tau), to, towo,
tōna ki, tōun i.

רָעָה, רָעָה, &c.; tuku, tuk,
tūk, tukituki.

سَوَى; su, sua.

شَاك (mid. و); شَاكَّة; sikara.

سَاف (mid. و); siua (siwa).

سَاق, سَاق, سَاق, pl. سُوَق; tua, tuo, tutua, tua.

شَار (mid. و), 2, 3; ser i.

شَاق (mid. و); masika.

سَارَا; saria.

سَارَا, سَارَا; roa, d. doa, rowa, biroa, taroaroa, biroaroa, meraroa, maroa, mare; mero, mo, ro.

سَاسِي, سَاسِي; sī, sisi, sīs, soi.

سَاسِي, سَاسِي; sike, sike, sike (mau).

سَاسِي; sito.

سَاسِي, سَاسِي; sīnu, tunu, bitin, bişin, bitunu, &c.

سَاسِي; samasamana.

سَاسِي; sila, masila, masilasila.

سَاسِي, سَاسِي; sok, soğa, soğoa.

سَاسِي, سَاسِي; tola, rola, tolarola, matōl.

سَاسِي; sera, مَاءٌ سَاسِي fluens aqua, Ef. fai sera, d., c. art., noai sera, id.

سَاسِي (mid. *); sai, saisi, bisai,

sī, sui, sā, tā, seati
soi.

سَاسِي, 1, 2; sua, bisua.

سَاسِي, 2, سَاسِي; sera, b
biserasera.

سَاسِي; suk i, tasuki

سَاسِي; misaki; (sakit, maki,

سَاسِي (سَاسِي); seka, biseka

سَاسِي, Hi.; sal i, salisali.

سَاسِي, سَاسِي; turu, tur i, t
tuturu, riri, turufā ki.

سَاسِي; sela, v., s.

سَاسِي; sum i, sumil i.

سَاسِي (cf. Ḥ000); Sa, sogi,
chyum; sumi, sugi, sog

سَاسِي; semasema.

سَاسِي, سَاسِي; sam i, sumat i.

سَاسِي; tu, tutu.

سَاسِي, * سَاسِي; bati,
See Ch. II, § 16 b.

سَاسِي, سَاسِي; sao, saof i.

سَاسِي, سَاسِي; sulu, masula

سَاسِي; sereserea.

سَاسِي; soro, sorof i, bakas
sorof i.

سَاسِي; takal i.

سَبُو, 1, 6; sabo, tasabo, sabona ki, sasabo.

شِفَاعٌ; siu.

سَقَر, 3, سِقَار, سَقَرَة; siuer (si-
wer), suuara, suara (su-
wara), surata, sur; sera
(to sweep).

سِفَال, سُفُول, سَفَل; siuo, suua
(siwo, suwa), sua.

سَمَّا, see |سَمَا| ; sama, sama.

سُورَا; soro, soroa, miseroa.

שֵׁרָה, שֵׁרָא; seri, bakaseri.

شر; soroa.

ᠮᠤᠯᠤᠰ; sura i.

شَرَم; telei, talai.

سُرُطٌ; surut i.

שֶׁרָא, Pa., Aph.; sera i,
sera ki, sera loamau, &c.

سَلْبٌ; salube, saluke.

سَرَب; serab.

ᐱᑦᑦ, ᐱᑦᑦ, ᐱᑦᑦ, ᐱᑦᑦ, ᐱᑦᑦ,
ᐱᑦᑦᑦᑦ (*minuna*); *minu*,
minugi, *inu*, *minuna*, *minum*
(as to *t* to *n*, and *s* elided,
see next word), *munuma*.

ستة, Mahri itit; Mg. enina,
enim-, My. anam, Sa. ono:
'six.'

ת

تَبِعَ, تَبِعَ; tuf i, tafl.

סָבֵר, סָבֵרָה, סָבֵרָה; saberi
ki, sabura ki, samura, ta-
sabsabu.

سُوسُ, سُسُ; susu.

تَوَى; tau, mitau, Sa. tau, Fi.
day.

תֹּב, תֹּבֵת, תֹּבֵת; tob, tobet.

תָּכָה, תִּכָּה, תִּכָּה, 8, secondary radical from A. 8, see A. G., I. 148; **toko**, **tok**, **to**, **ti**, **te**, **matoko**.

တို့, တိုက်; tōke, tōk.

تَلَا، تَلَاوَةً, follow, recite, secondary
radical from تَلَى, 8; tili, tuli,
A. G., I. 148.

تَلَا، تَلَات، تَلَات، (tela);
tolu, Mg. *tolu*, Ja. *talū*, 'three';
cf. تَالِي، for تَالِيث، 'third,' with
elision of the final ث.

نَمَ، نُبُ; num, nubu, nuf, nu,
nau, bunu, manubu, ma-
nus, manunu, mafunai,
mafunufunu.

نَم; nu ē, nau i.

قَبَائِلَ, لَظَائِلَ, لَظَائِلَ; My. *lapan*
(red. *delapan*), Savu *panu*, Mg.
valu. Easter Island *varu*, Sa.

walu, Carolines *won*, *wal*, Santo
walu, *alu*, Fi. *walu*.

تَع, تَعَة, †(or†)𐤔𐤕,
†(or†)𐤔𐤕𐤕; Sula Islands *tasia*,
Santo *siwa*, Amboyna, &c.,
siwa, *sia*, Tagala *siam*, Mg.
sivi, To. *hiva*, Sa. *iva*.

تَعَة; metita.

تَاع (mid. و), to flow, تَاعَة,
vomit; تَع, n. a. تَع, to vomit,
to go out and be ejected,

تَع, and تَعَة, vomit,

تَاع, n. a. تَع, تَع, تَع (Ef.
luāna), to flow out, go out or
away, be ejected, vomit; *lua*,

lu, *milu*, *lua ki*, *luana*,
tama lu.

𐤔𐤕; *leana*, *lēg*, *lēna*.

تَق, تَقَة; *taku*, 1
mita-taku, *matau*
takut, A.G., I. 148. Fr

𐤔𐤕, 𐤔𐤕𐤕; *sāgo*.

𐤔𐤕, 𐤔𐤕 (tera), 𐤔𐤕
(تَرَان), Mahri *'aro*,
rawa; Celebes *dia*, M
Bis. *duha*, Mg. *rua*,
tua, *rua*, Epi *lua*, 'tv

تَرَاتَر; *tēratār*.

تَرُبَة, تَرُبَة, تَرُبَة; *turul*
turubi-si; 𐤔𐤕𐤕: see
§ 14 c.

†C.4; *turubi-si*: s
Dillmann, p. 47.







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